

## سورة الأعراف Surato Al-aara'fe *(The Heights)*

**الترتيب  
7**

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

١. *Alif Lam Meem Ssadd*.<sup>1</sup>

٢. A Book<sup>x</sup> (*had been*) descended to you<sup>g</sup> so let-not be in your<sup>t</sup> chest a *harajon*<sup>2</sup> (*constraint/ sin*) from it<sup>x</sup>; to warn [you<sup>l</sup>] by it<sup>x</sup>; and a reminiscence/ remembrance<sup>w<sup>3</sup></sup> for the believers.

٣. *Ettabe'o* (*let-closely follow you<sup>x</sup>*) what (*had been*) descended to you<sup>b</sup> from your<sup>n</sup> Lord and let-not *tattabe'o* (*closely-follow you<sup>z</sup>*) of lesser than Him *aw'leyad*<sup>4</sup> (*guardian-/ ally*), little you<sup>z</sup> reminisce.

٤. And how-many<sup>5</sup> of a village<sup>w</sup> We perished it; <sup>w</sup> so came (*to*) it <sup>w</sup> Our *Ba'so* (*intense: Torment/ Might*) *bayatan* (*nocturnally*) or they were noon-napping/ noon-nappers<sup>6</sup>.

٥. Then not was their invocation<sup>7</sup> *edb* (*when*) came (*to*) them Our *Ba'so* (*intense: Torment/ Might*) except that they<sup>z</sup> said: verily we were *dha'lemeena*<sup>8</sup> (*injustice-doers*).

٦. Then<sup>9</sup> verily assuredly<sup>10</sup> question [*We*] whom<sup>r</sup> (*had been*) sent to them<sup>11</sup> and verily assuredly question [*We*] the *mursaleena* (*sent-messengers*).

٧. So surely [*We*] assuredly<sup>12</sup> narrate on them by knowledge and not We were absentees.

٨. And the weight then-day (*is*) the right; so whoever *thagolat* (*became heavy*)<sup>w</sup> his weights<sup>w</sup> then those, they (*are*) the thrivers.

الْمَصْنُونَ

كَتَبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي  
صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ  
وَذَكْرًا لِلْمُؤْمِنِينَ

أَتَبُعُوا مَا أَنْزَلَ إِلَيْكُمْ مِّنْ رِّبْكُمْ  
وَلَا تَشْبُعُوا مِنْ دُونِهِ أُولَيَاءَ  
قَلِيلًا مَا تَذَكَّرُونَ

وَكُمْ مِّنْ قَرِيبَةِ أَهْلَكْنَا فَجَاءَهَا  
بِأَسْنَابِهِنَا وَهُمْ قَابِلُونَ

فَمَا كَانَ دَعْوَهُمْ رَادًّا جَاءُهُمْ بِأَسْنَابِهِنَا  
أَنْ قَالُوا إِنَّا كُنَّا نَظَلْمِينَ

فَلَنَسْأَلَنَّ الَّذِينَ أَرْسَلَ إِلَيْهِمْ  
وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

فَلَنَقْصَنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كَانَ  
غَابِبِينَ

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقَلَتْ  
مُوزِيْنَهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

<sup>1</sup> See the details in the *Lexicon* attached to this *Translation*.

<sup>2</sup> The word “اضيق الضيق” = حرج “اللسان,” see e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called حرج, that is there is practically nothing narrower than that space between the two sheets of paper. Also, حرج could mean “sin.”

<sup>3</sup> The word “ذكری” is “reminiscence” based on this great Ayah, “And if the Satan (causes) youg to assuredly forget then let-not [you<sup>g</sup>] sit, after [the] reminiscence” (S6: 68).

<sup>4</sup> The word “أولياء” could also mean, among them: *protector, friend.*

<sup>5</sup>The word “**كم**” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>6</sup> The word “فَانِلُونْ” denotes: *noon-napping* or it is a plural for “فَانِلْ,” who takes a *noon-nap*. But what must be pointed out is that “nap” in English means *any sleep for a brief period during the day*. That is why the prefix of “noon” here to specify the time of such a nap.

<sup>7</sup> The word “دَعْوَى” has two distinctly different meanings. (a) *Invocation*, or (b) *Argument*, in a situation.

<sup>8</sup> The “**ظالمين**” = “the injustice-doer,” as **الظلم** = “injustice.”

<sup>9</sup> Many of the *Qur'anic* commentators consider this "فَ" as an article of "عَنْ" = copulative (connective), or *inceptive*, i.e. indicating a beginning or a resumption of speech.

<sup>10</sup>The "in" in "رسان" is *a juratory amounting to*, i.e. *affirmation*, expressed here by "assuredly".  
<sup>11</sup>That is *message* or *messenger*. The "in" in "رساله" is a *juratory amounting to* "التأكيد".

<sup>11</sup> That is message or messenger. The "الرسالة" in السُّنَّةِ is a juratory affirmation, expressed here by "assuredly". See اعراب القرآن, محمود صافي القبطي and اعراب القرآن, محمود صافي القبطي and اعراب القرآن, محمود صافي القبطي

<sup>12</sup> The ئى in تكىن is a *juristic* ئى - قىسىم amounting to تكىن, i.e. affirmation, expressed here by assuredly

9. And whoever lightened<sup>w</sup> his weights<sup>w</sup> then those who<sup>r</sup> they<sup>z</sup> lost their selves<sup>w</sup> for what they<sup>z</sup> were by Our Aya'te<sup>w</sup> (*messages<sup>w</sup>*) wronging<sup>13</sup> they<sup>z</sup>.

وَمَنْ حَفَّتْ مَوَازِينُهُ فَأَوْلَئِكَ  
الَّذِينَ خَسَرُوا أَنفُسَهُمْ بِمَا كَانُوا  
بِعَيْتَنَا يَظْلَمُونَ ﴿١﴾

10. And *laqad* (*verily, already and affirmatively*) We empowered/established<sup>14</sup> you<sup>b</sup> in the Earth<sup>w</sup> and We made for you<sup>b</sup> in it<sup>w</sup> livelihoods, little indeed<sup>15</sup> you<sup>z</sup> thank.

وَلَقَدْ مَكَنْتُمْ فِي الْأَرْضِ  
وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا  
مَا تَشْكُرُونَ ﴿٢﴾

11. And *laqad* (*verily, already and affirmatively*) We created you<sup>b</sup>; afterwards We portrayed/fashioned you<sup>b</sup>; afterwards We said for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Iblis (*Satan*) [he] [was] not of the *sa'jedeeena* (*they who kowtowed/- they who were kowtowing*).

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَرْنَاكُمْ ثُمَّ  
قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَدَمَ  
فَسَجَدُوا إِلَّا إِلِيَّسَ لَمْ يَكُنْ مِنْ  
السَّاجِدِينَ ﴿٣﴾

12. Said[*He*]: what prevented you<sup>g</sup> not to kowtow[*you<sup>s</sup>*] *edb* (*since/when*) I commanded you<sup>g</sup>; said [*he*]: I am *khayron* (*choicer/ superior/ worthier*) than him; You<sup>g</sup> created me of a fire<sup>w</sup> and You<sup>g</sup> created him of a mud.

قَالَ مَا مَنَعَكَ أَلَا تَسْجُدَ إِذْ أَمَرْتُكَ  
قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ  
وَخَلَقْتَهُ مِنْ طِينٍ ﴿٤﴾

13. Said[*He*]: so *ebbett*<sup>16</sup> (*let-[you<sup>s</sup>] dwell/ dwell-basely/ migrate-/ immigrate*) from it<sup>w</sup>, so not [*it<sup>x</sup>*] be for you<sup>g</sup> to *tatakabbara*<sup>17</sup> (*[you<sup>s</sup>] practice pridefullness*) in it<sup>w</sup>; so let-egress[*you<sup>s</sup>*], verily you<sup>g</sup> (*are*) of the cringers.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ  
أَنْ تَتَكَبَّرْ فِيهَا فَأَخْرُجْ إِنْكَ مِنْ  
الصَّغْرِينَ ﴿٥﴾

14. Said [*he*]: let-[*You<sup>s</sup>*] reprieve me until day (*to be resurrected* they<sup>z</sup>)

قَالَ أَنْظُرْنِي إِلَى يَوْمِ يُبَعْثُونَ ﴿٦﴾

15. Said [*He*]: verily you<sup>g</sup> (*are*) of the *mundhareena*<sup>18</sup> (*they who are reprieved*).

قَالَ إِنْكَ مِنَ الْمُنْظَرِينَ ﴿٧﴾

16. Said [*he*]: so by indeed,<sup>19</sup> *aghawamey*<sup>20</sup> (*[You<sup>s</sup>] had me indulgently stray and so be disappointed*) surely I (shall) assuredly<sup>21</sup> sit for them (*at*) Your<sup>t</sup> *Sseratta* (*road/ way*) the straight.

قَالَ فِيمَا أَغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ  
صِرَاطَ الْمُسْتَقِيمِ ﴿٨﴾

17. Afterwards surely assuredly *aa'tee*([I] approach/ come to) them from between their hands<sup>w</sup> and from their rears and *a'n* (*side-of*) their rights and *a'n* their lefts and not [*You<sup>s</sup>*] find most (*of*) them thankers.

ثُمَّ لَا تَتَبَيَّنُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ  
خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ  
وَلَا تَحْدُدْ أَكْثَرَهُمْ شَكِيرِينَ ﴿٩﴾

18. Said [*He*]: let-egress[*you<sup>s</sup>*] from it<sup>w</sup> *mathmooman*<sup>22</sup> (*he who is despised*) *madhooran*<sup>23</sup> (*he who is driven-away from Allah's mercy/ he who is reprobated*); surely whoever [*he*] followed you<sup>g</sup> of them verily I (shall) assuredly fill Hell<sup>w</sup> of you<sup>z</sup> wholes.

قَالَ أَخْرُجْ مِنْهَا مَذْءُومًا مَذْحُورًا  
لَمَنْ تَبِعَكَ مِنْهُمْ لِأَمْلَأَنَّ جَهَنَّمَ  
مِنْكُمْ أَجْمَعِينَ ﴿١٠﴾

<sup>13</sup> See the Lexicon attached to this Translation for “فاعل الظلم”=“ظالم”=“injustice-doer” and “ظلم”=“wronger.”

<sup>14</sup> The word “مَكَّنَمْ” in “مَكَّنَمْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” could also imply or connote the same as “مَكَّنَمْ” per se.

<sup>15</sup> See the Lexicon attached to this Translation regarding “ما المصدريّة” = “ما المصدريّة” = the infinitive *ma*.

<sup>16</sup> The word “اهبطوا” rooted in “هبط”= “descended/ descended/ condescended. Also, “هبطوا مصراً”= “ebbetto Misra.” Really it means “ترح” or emigrated/ immigrated. Example: in Ayah (S2:61) *اهبطوا مصراً* = *ebbetto Misra*. اللسان

<sup>17</sup> The word “*tatakabbar*=“تتكبر” does not have an exact English equivalent per se. It is a present/future tense addressing an addressee; practice pridefullness. Hence, we transliterate and parenthetically explain.

<sup>18</sup> The word “*mundhareen*=“المُنْظَرِينَ” is an objective masculine plural noun, meaning those who are reprieved.

<sup>19</sup> See the Lexicon attached to this Translation regarding “ما المصدريّة” = the infinitive *ma*.

<sup>20</sup> The word “انهمك في الضلال و خاب”=“اغويتني” in ”غوي“ so he: indulgently strayed and was disappointed. See the Lexicon attached to this Translation regarding “ما المصدريّة” = the infinitive *ma*.

<sup>21</sup> The “ال” in “لامن”=“لأَمْلَأَنَّ” and “لاتين”=“لَا تَبِعَكَ” in the following two Ayat: 17 & 18 all are juratory “التأكيد” to=“affirmation, expressed in all case by “assuredly”

<sup>22</sup> The word “mathmooman”=“مدوماً” is a masculine, singular, objective noun, no English equivalent for it.

<sup>23</sup> The word “madhooran”=“مذهوراً” is a masculine, singular, objective noun, no English equivalent for it.

19. And O, Adam: let-reside [you<sup>s</sup>], you<sup>s</sup> and your<sup>t</sup> spouse (*wife*), the Paradise<sup>w</sup> so both eat from whence both willed and not both near this-she, the tree<sup>w</sup>; then both be of the *dha'lemeena*<sup>24</sup> (*injustice-doers*)

20. Then whispered for them both the Satan, to [he] discloses/flashes for them both what(*had been*)hidden *a'n*(*regarding*) them both of *saw'aa'tehema*<sup>w</sup> (*their private-parts*)<sup>w</sup>; and said [he]: not restrained you both Lord (*of*) [you both] *a'n*this-she<sup>25</sup>, the tree<sup>w</sup>, except that be both two angels or be both of the immortals.

21. And mutually *qasama* ([he] oathed) them both: verily I am for you both surely of the (*sincere*)-advisors<sup>26</sup>.

22. So[he] indicated (*to*) them both by inveiglement; so *lamma* (*when/whence*) both tasted the tree<sup>w</sup> appeared<sup>w</sup> for them both *saw'aa'tehema*<sup>w</sup> (*their private-parts*)<sup>w</sup> and both commenced [both] vamping-up on them both by the Paradise's<sup>w</sup> leaves; and called them both Lord (*of*) them both: have not [I] restrain you both *a'n* (*off/ regarding*) *telkomda*<sup>27</sup> (*both of you that afar-she/that*)<sup>w</sup> the tree<sup>w</sup>; and said [I] [*not*]<sup>28</sup> for you both: verily the Satan (*is*) for you both a foe<sup>29</sup> manifester.

23. Said both: (O), our Lord, we wronged<sup>30</sup> (*to*) ourselves<sup>w</sup> and *en* (*if*) not forgave for us [You<sup>s</sup>] and [*not*] *tarhamna* ([You<sup>s</sup>] mercy-gave us) surely assuredly<sup>31</sup> we be of the losers.

24. Said [He]: *ebetto* (*let you<sup>x</sup>: dwell/ dwell in evil/ dwell basely/ emigrate/ immigrate/*), some (*of*) you<sup>b</sup> for some a foe<sup>32</sup> and for you<sup>b</sup> in the Earth<sup>w</sup> a *mustagarron* (*permanent-abode/ ultimate realization*) and a *mata'on*<sup>33</sup> (*resource for a transitory worldly delights*) to a while.

وَيَعَادُمْ أَسْكِنْ أَنْتَ وَزَوْجُكَ  
الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شَئْتُمَا وَلَا  
تَقْرِبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ  
الظَّالِمِينَ ﴿١﴾

فَوَسُوسَ لَهُمَا الشَّيْطَنُ لَيُنَذِّدِي  
لَهُمَا مَا وَرِيَ عَنْهُمَا مِنْ سُوءٍ تَهْمَأ  
وَقَالَ مَا نَهَنَّكُمَا رَبُّكُمَا عَنْ هَذِهِ  
الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلْكِيْنَ أَوْ  
تَكُونَا مِنَ الْخَانِدِينَ ﴿٢﴾

وَقَاسَمُهُمَا إِنْ لَكُمَا لِمَنْ  
الْنَّاصِحِينَ ﴿٣﴾

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا  
الشَّجَرَةَ بَدَّتْ لَهُمَا سَوْءَهُمَا  
وَطَقَقَا سِخْنَصَفَانِ عَلَيْهِمَا مِنْ  
وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَللَّهُ  
أَنَّهُمَا عَنْ تَلْكُمَا الشَّجَرَةِ وَأَقْلَ  
لَكُمَا إِنَّ الشَّيْطَنَ لَكُمَا عَدُوٌّ  
مُبِينٌ ﴿٤﴾

قَالَا رَبُّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ  
تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ  
الْخَسِيرِينَ ﴿٥﴾

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ  
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ  
وَمَتَّعْ إِلَى حِينٍ ﴿٦﴾

<sup>24</sup> The Arabic “ظلمن” = “the injustice-doer,” as “ظلم” = “injustice.” See footnote 148 below.

<sup>25</sup> In Arabic “tree” is a feminine. That is why the reference to it is by the *feminized* pronoun: “[this-she]”.

<sup>26</sup> The word “ناصين” = “nasebeen” is plural, masculine, subjective noun. But first the word “ناصح” in “ناصين” = “ناصح” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “ناصح” = “ناصح” i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word “advised” mean given *opinion* (*presumably, not necessarily*) as to the best course of action the *advisee* should take or do. Hence, the qualifying word “sincerely” is *necessary* to manifest the distinction. Also “ناصين” may mean: *sincere care-renderers, well-wishers..*

<sup>27</sup> The text says: “telkomda”=“تلکماً”= the “ت” (1) for the *feminine addressee*, in this case about the tree (which is feminine in Arabic Grammar, (2) then the “ل” for the “*afar*,” and (3) “كمًا” is the *dual addressee’s* pronoun. For lack of a better word to express this *precise demonstrative pronoun* and *very elegant sounding* “تلکماً” in English, so I transliterate and *parametrically approximate*. So I say: “*that-afar-she*,” but the speech is addressed to the twain (*he and she*), hence in Arabic Grammar, “تلکماً” is the *proper article of reference*, “أنهكما عن تلکماً” which is *rhyming* to the ears and *rather lofty and elegant* in expression; or (2) according to some Qur’anic commentators, *to emphasize to the addressees* the forbidding to both.

<sup>28</sup> The Arabic text says: “أقل” and *not* “أقول” grammatically surely indicative of the application of the article “الم” to “أقل” making it “أقل.” Hence, the use of “not,” although it is *not* explicitly in the text, as grammatically it should *not* appear, clearly it is there.

<sup>29</sup> The word “عد” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “multitudinous foe,” see *الهادي* and *اللسان*.

<sup>30</sup> See the Lexicon attached to this Translation for “فاعل الظلم”=“ظلم”=“injustice-doer” and “أظلم”=“wronger.”

<sup>31</sup> The “ل” in “النكون” is a *juratory* “ل”=“التأكيد” i.e. affirmation, expressed here by “assuredly.”

<sup>32</sup> See footnote 1709 above regarding *foe*.

<sup>33</sup> The word “متاع”=“mata'd” is rooted in the word “متاع” = “matta'd” with many meanings, among them: *resources of transitory worldly delight*. See Lexicon attached to this Translation for more elaboration.

25. Said [He]: in it<sup>w</sup> you<sup>z</sup> live and in it<sup>w</sup> you<sup>z</sup> die and from it<sup>w</sup> tokhrajona (you<sup>z</sup> be emerged/produced).

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ  
وَمِنْهَا تَخْرُجُونَ

26. O, Adam's sons: qad (already and affirmatively) We descended on you<sup>b</sup> lebasan<sup>34</sup> (wear/inner clothing) veiling[i<sup>f</sup>] your<sup>n</sup> saw'ata<sup>w35</sup> (private parts)<sup>w</sup> and reshan<sup>36</sup> (adornment-attire); and the taqwa's (reverential guarding against Allah's displeasure)'s lebaso<sup>37</sup> (=armory-attire to prevent potential war), tha'leka (afar-that-it/that)<sup>x</sup>, (is) khayron (choicer/-superior/ worthier);tha'leka(is) of Allah's Aya'te<sup>w</sup> (miracles-/signs/ proofs) la'alla (craving currently unavailable deed that/ perhaps) they yadhdhakkarona (repetitively-reminisce).

يَبْيَنِي إَدَمْ قَدْ أَنْزَلْنَا عَلَيْكُمْ  
لِبَاسًا يُوَارِى سَوْءَاتُكُمْ وَرِيشًا  
وَلِبَاسَ التَّقْوَى ذَلِكَ خَيْرٌ  
ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ  
يَذَكُّرُونَ

27. O, Adam's sons: let-not assuredly essay you<sup>b38</sup> the Satan, just as [he] exited your<sup>n</sup> [both fathers]<sup>39</sup> from the Paradise, <sup>w</sup> [he] wrests a'n (off) them both their both lebaso<sup>40</sup> (wear/ inner-clothing) to [he] shows them both saw'aa'tehma<sup>w</sup> (their private-parts)<sup>w</sup>; verily he sees you<sup>b</sup>, he and his qa'beelo (group/ similar) from whence you<sup>z</sup> see them not; verily We made the Satans aw'le-yad<sup>41</sup> (guardians/allies) for whom<sup>r</sup> not believe they<sup>z</sup>.

يَبْيَنِي إَدَمْ لَا يَفْتَنَنَّكُمُ الشَّيْطَانُ  
كَمَا أَخْرَجَ أَبْوَيْكُمْ مِنَ الْجَنَّةِ يَنْزَعُ  
عَنْهُمَا لِبَاسَهُمَا لِرِيشَهُمَا سَوْءَاتِهِمَا  
إِنَّهُ يَرَنُكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيَّثُ  
لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ  
أُولَئِكَ لِلَّذِينَ لَا يُؤْمِنُونَ

28. And if they<sup>z</sup> did a profanity<sup>w42</sup> said they<sup>z</sup>: we found on it<sup>w</sup> our fathers, and Allah commanded us by it<sup>w</sup>; let-say [you<sup>s</sup>]: verily Allah commands not by the profaneness<sup>w43</sup>; do you<sup>z</sup> say on Allah what not you<sup>z</sup> know.

وَإِذَا فَعَلُوا فِي حَشَّةٍ قَالُوا وَجَدْنَا  
عَلَيْهَا أَبْيَاءً نَا وَاللَّهُ أَمْرَنَا بِهَا قُلْ  
إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ  
أَنْتُمْ تُؤْمِنُونَ عَلَى اللَّهِ مَا لَا  
تَعْلَمُونَ

29. Let-say [you<sup>s</sup>]: commanded my Lord by the qesstte<sup>44</sup> (rendering absolute-justice post removal of injustice), and aqemo<sup>45</sup> (let-you<sup>z</sup> uphold/sustain) your<sup>n</sup> faces at every masjed and let-invoke Him you<sup>z</sup> faithfully; for Him (is) the religion, just-as [He] began you, <sup>b</sup> you<sup>z</sup>(shall) return.

قُلْ أَمْرَ رَبِّكَ بِالْقَسْطِ وَأَقِيمُوا  
وَجُوهُكُمْ عِنْدَ كُلِّ مَسْجِدٍ  
وَادْعُوهُ مُخْلِصِينَ لِهِ الَّذِينَ  
كَمَا بَدَأْكُمْ تَعُودُونَ

<sup>34</sup> See the Lexicon attached to this Translation for the myriads of meanings for the word "lebasan."

<sup>35</sup> The word "sawalh" has more than one meaning, but here it means "private parts."

<sup>36</sup> There is the inner clothing= "اللباس," and on top of it the garment= "الثياب," and on top of the garment is the adornment clothing= "الريش." So, adornment attire= "الريش" like cloak or a head turban, etc.

<sup>37</sup> The words "lebaso-ettaqwa" = armory-attire to prevent potential war.

<sup>38</sup> The word "يُفَتَّنُكُمْ" means: assuredly tempt you, or assuredly seduce you, etc.

<sup>39</sup> The Arabic word "أَبْوَيْكُمْ" or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See the اللسان. However it must be born in mind that the word "mother" is not necessarily the begetter-mother= "الوالدة" as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared someone, or the aunt (paternal or maternal). The context defines exactly what is meant.

<sup>40</sup> See the Lexicon attached to this Translation for the various meanings of this very important word, which literally means "wear/inner clothing" but figuratively much more, including the "garments".

<sup>41</sup> The word "أَوْلَيَاءُ" could also mean, among them: protector, friend.

<sup>42</sup> The word "فَاحْشَاءٌ" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions.

<sup>43</sup> Arabic word used is "فَاحْشَاءٌ" = the noun of فاحشةٌ = the noun of الناج.

<sup>44</sup> See the Lexicon to this Translation for a fuller discussion of this great word "qestt."

<sup>45</sup> That is you<sup>z</sup> are commanded to uphold/sustain/maintain all the obligations of the Prayer.

30. A team divinely-guided [*He*] and a team righted on them the misguidance<sup>w</sup>; verily they *ittakhatho*<sup>46</sup> (*they*<sup>z</sup> took and made) the Satans *aw'leyaa*<sup>47</sup> (*guardians/allies*) of without-/lesser-than Allah, and they<sup>z</sup> reckon that they (*are*) *muhtaidoona*<sup>48</sup> (*he-they who are divinely-guided*).

فِرِيقًا هَدِي وَفِرِيقًا حَقَ عَلَيْهِم  
الْضَّلَلَةُ إِنَّهُمْ أَخْذُوا الشَّيْطَنَينَ  
أُولَئِكَ مَنْ دُونَ اللَّهِ وَلَمْ يَسْبُوْنَ  
أَنَّهُمْ مُهَتَّدُوْنَ

31. O, Adam's sons: let-take you<sup>z</sup> your <sup>n</sup> adornment<sup>w</sup>/- trim<sup>w</sup> at every mosque.<sup>49</sup> And let-eat you<sup>z</sup> and let-drink you<sup>z</sup> and let-not squander you<sup>z</sup>; verily He likes not the prodigals/squanderers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّمَا الْمُشْرِكُونَ هُوَ الظَّالِمُونَ  
لَا يُؤْتُوا أَنَّهُمْ لَا يَخْلُقُونَ  
لَا يُؤْتُوا أَنَّهُمْ لَا يَعْلَمُونَ  
لَا يُؤْتُوا أَنَّهُمْ لَا يَخْلُقُونَ  
لَا يُؤْتُوا أَنَّهُمْ لَا يَعْلَمُونَ

32. Let-say [*you<sup>s</sup>*]: who<sup>a</sup> [*he*] forbad Allah's adornment<sup>w</sup> which<sup>u</sup> *akhraja* ([He] produced/ emerged) for His *eba'de* (*worshippers-/ submitters/ slaves*) and the goodies<sup>w<sup>50</sup> of the *rez'qe*<sup>x</sup> (*provision/ victuals for sustenance*)<sup>x</sup>; let-say [*you<sup>s</sup>*]: it<sup>w</sup> (*is*) for whom<sup>r</sup> they<sup>z</sup> believed in the life<sup>w</sup> (*of*) the world<sup>w</sup> purely The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup>; like *tha'leka* (*afar-that-it/*)<sup>x</sup>, [We] expound the *Aya'te*<sup>w</sup> (*messages*) for a knowing people.</sup>

**قُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ  
لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ  
هُنَّ لِلَّذِينَ أَمْوَالُهُنَّ أَحْيَا دُنْيَا  
خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ  
نَفَصِّلُ الْأَيَّتِ لِقَوْمٍ يَعْلَمُونَ**

33. Let-say [you<sup>s</sup>]: verily only forbade my Lord the profanities,<sup>w51</sup> what appeared/manifested of it<sup>w</sup> and what hid, and the sin and the *baghya* (*envy/ selfishness/transgressiveness/ transgression*) by other than the right, and that you<sup>z</sup> partner (*deities*) by Him what [He] not descended by it<sup>x</sup> an authority<sup>x</sup>, and that you<sup>z</sup> say on Allah what not you<sup>z</sup> know.

قُلْ إِنَّمَا حَرَمَ رَبِّيَ الْفَوْحَشَ مَا  
ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمُ وَالْبَغْيُ  
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا  
لَمْ يُنْزِلْ بِهِ سُلْطَنًا وَأَنْ تَقُولُوا  
عَلَمَ اللَّهُ مَا لَا يَعْلَمُونَ

34. And for every an *Ummaten*<sup>w</sup> (*people/ community*)<sup>w</sup> (*is*) *ajalon*<sup>52</sup> (*term-limit*<sup>x</sup>); so *edha* (*if/ then*) came<sup>x</sup> their *ajalo* (*term-limit*<sup>x</sup>) neither *yasta'akhero*<sup>53</sup> (*slacken/ tarry*) they<sup>z</sup> an hour nor *yasta'qdemo* (*affirmably advance*) they<sup>z</sup>.

وَلِكُلِّ أُمَّةٍ أَجْلٌ فَإِذَا جَاءَ  
أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً  
وَلَا يَسْتَقْدِمُونَ

35. O, Adam's sons: if<sup>54</sup> assuredly *ya'ateyakom*<sup>x</sup> (*appear/- come to you*<sup>b</sup>)<sup>x</sup> messengers of you<sup>b55</sup> narrating they<sup>z</sup> on you<sup>z</sup> My *Aya'te*<sup>w</sup> (*messages*) then whoever *ettaga* (*he had reverentially guarded not to displease Allah*), and [he] reformed, so no fear (*is*) on them nor they sadden.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّمَا يُأْتِي نِعَمَكُمْ رَسُولُ  
كُمْ يَقُصُّونَ عَلَيْكُمْ إِيمَانَكُمْ  
فَمَنْ أَتَقَوْا وَأَصْلَحُوا فَلَا حَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ مُحْزَنُونَ

36. And who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te<sup>w</sup>* (messages) and  
*istakbaro*<sup>56</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) a'n

وَالَّذِينَ كَذَّبُوا بِعَيْنِهَا مَا أَنْهَا إِلَّا حَاجَةٌ

<sup>46</sup> The word لسان العرب لـ**الأخذ** from فاعل لـ**الأخذ** which is stated in لسان العرب لـ**الأخذ** therefore لـ**الأخذ** is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>47</sup> The word “أولياء” could also mean, among them: *protector, friend.*

<sup>48</sup> See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

<sup>49</sup> Although textually “mosque” however, and Allah knows best, it’s for every Prayer/presence in the mosque.

<sup>50</sup> The word “طَبِيعَاتٍ” = “goodies” = “goodies,” = a feminine gender means anything delectable and legitimate.

<sup>51</sup> The word “فاحشة” = “profanity” (*plural* فواحش) as *infinitive noun* or *plural* as *definitive noun*) means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*. Some times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*.

<sup>52</sup> The word “الأجل” means term-limit, see اللسان.

<sup>53</sup> See the Lexicon attached to this Translation for the effect of the letter ψ when added to a word.

<sup>54</sup>The particle “إما” could mean the speaker is making a conditional construct, or informing or giving a choice. See **التسان**.

<sup>55</sup> That is *from among* you.

<sup>56</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **و** when added to a word..

(regarding) it<sup>w</sup>, those (are) the Hell's<sup>w</sup> companions, they (are) in it<sup>w</sup> immortals.

37. So who<sup>a</sup> (is) wronger<sup>57</sup> than whom<sup>p</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or [he] denied by His *Aya'te<sup>w</sup>* (messages), those attains them their lot of the book until if came<sup>w</sup> (to) them Our messengers *yatawaffana* (they fully while dying receive) them, said they<sup>z</sup>: where (are) what you<sup>z</sup> were invoking of lesser than Allah; said they<sup>z</sup>: strayed they<sup>z</sup> *a'n* (off) us and witnessed-/testified they<sup>z</sup> on their selves<sup>w</sup> that they were unbelievers.

38. Said [He]: let-enter you<sup>z</sup> in *Umamen<sup>w</sup>* (people/communities)<sup>w</sup> *qad* (already and affirmatively) ceded<sup>w</sup> of before you<sup>z</sup> of the Jinn and the humankind in The Fire<sup>w</sup>; every-when entered<sup>w</sup> an *Ummaton<sup>w</sup>* (people/community)<sup>w</sup> (*it<sup>w</sup>*) cursed<sup>w</sup> its<sup>w</sup> sister until if *eddarako*<sup>58</sup> (the last entrants overtook the first entrants and all are altogether) in it<sup>w</sup> together, said<sup>w</sup> their last<sup>w</sup> to their first: <sup>w</sup> (O), our Lord these misled us; so let-give them [*You<sup>s</sup>*] torment double of The Fire<sup>w</sup>; said [He]: for each (is) a double [and,] but you<sup>b</sup> know not.

39. And said<sup>w</sup> their first<sup>w</sup> to their last: <sup>w</sup> so not was for you<sup>b</sup> on us of munificence, so let-taste you<sup>z</sup> the torment by what you<sup>c</sup> were earning.

40. Verily who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te<sup>w</sup>* (messages) and *istikbaro*<sup>59</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) *a'n* (regarding) it<sup>w</sup>, not *tofattaho* (to be iteratively opened) for them the Heaven's<sup>w</sup> gates and they<sup>z</sup> enter not the Paradise<sup>w</sup> until transpires the *jamal* (camel/thick rope for anchoring the ship) through the needle's-eye; and like *tha'leka* (afar-that-it/)<sup>x</sup>, [We] requite the criminals.

41. For them of Hell<sup>w</sup> a *meha'don* (bed/cradle/fixed expanse) and above them overlays<sup>60</sup>; and like *tha'leka* (afar-that-it/)<sup>x</sup>, [We] requite the *dha'lumeena*<sup>61</sup> (injustice-doers).

42. And who<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works,<sup>w</sup> not charge [We] a self<sup>w</sup> except its<sup>w</sup> capacity; those (are) the Paradise's<sup>w</sup> companions they (are) in it<sup>w</sup> immortals.

43. And wrested We what (is) in their hearts of a rancor, run<sup>w</sup> from under them the rivers,<sup>x</sup> and said they<sup>z</sup>: the praise (is) for Allah Who *hada* (divinely-guided) us for this and not were we to *nahtadeya* ([we] become divinely-guided)

## النَّارُ هُمْ فِيهَا خَلِدُونَ

فَمَنْ أَظْلَمُ مِنْ أَفْتَرَى عَلَى اللَّهِ  
كَذِبًا أَوْ كَذَبَ بِعَايَتِنَّا أُولَئِكَ  
يَنَاهُمْ نَصِيبُهُمْ مِنَ الْكِتَبِ حَتَّى  
إِذَا جَاءَهُمْ رَسُولُنَا يَتَوَفَّهُمْ قَاتُلُوا  
أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ  
اللَّهِ قَاتُلُوا ضَلَّوْا عَنَّا وَشَهَدُوا عَلَى  
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كُفَّارِينَ

قَالَ أَدْخُلُوهُ فِي أَمْرٍ قَدْ حَلَّ مِنْ  
قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي  
النَّارِ كُلُّمَا دَخَلَتْ أُمَّةٍ لَعْنَتُ  
أَخْتَهَا حَتَّى إِذَا أَدْارَكُوا فِيهَا  
جَمِيعًا قَالَتْ أُخْرَنَهُمْ لِأُولَئِمْ  
رِبَّنَا هُنُّ لَا أَضْلَلُنَا فَعَاهُمْ عَذَابًا  
ضَعِيفًا مِنَ النَّارِ قَالَ لِكُلِّ  
ضَعْفٍ وَلِكُلِّنَّ لَا تَعْلَمُونَ

وَقَالَتْ أُولَئِمْ لِأُخْرَنَهُمْ فَمَا  
كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ

إِنَّ الَّذِينَ كَذَبُوا بِعَايَتِنَا  
وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ لَهُمْ  
أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ  
حَتَّى يَلْجَ الجَمْلُ فِي سَمَاءِ الْخِيَاطِ  
وَكَذَلِكَ بَخْرُ الْمُجْرِمِينَ

لَهُمْ مِنْ جَهَنَّمَ مَهَادٌ وَمِنْ فَوْقَهُمْ  
غَوَاشٌ وَكَذَلِكَ بَخْرُ الظَّالِمِينَ

وَالَّذِينَ ءامَنُوا وَعَمِلُوا الصَّلِحَاتِ  
لَا نَكْلُفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ  
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَلِدُونَ

وَنَرَعَنَا مَا فِي صُدُورِهِمْ مِنْ غُلٌ  
تَجْرِي مِنْ تَحْتِهِمُ الْأَهْمَرُ وَقَاتُلُوا  
الْحَمْدُ لِلَّهِ الَّذِي هَدَنَا لِهَذَا

<sup>57</sup> See the Lexicon attached to this Translation for “ظالم” = “**فَاعل الظلم**” = “injustice-doer” and “أظلم” = “wronger.”

<sup>58</sup> The word “*eddarako*” = “إِدَرَكُوا” depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are *equally present* in it.

<sup>59</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>60</sup> That is of various plights.

<sup>61</sup> The injustice-doer,” as “**ظلمين**” = “the injustice-doer,” as “**الظلم**” = “injustice.”

*lawla (had it not been for) [that] Allah *hada* us; *laqad* (verily, already and affirmatively) came<sup>w</sup> our Lord's messengers<sup>x</sup> by the right; and they<sup>z</sup> (*had been*) called: that *telkum*<sup>62</sup> (*to you all that/that*) (*is*) the Paradise<sup>w</sup> you<sup>b</sup> (*had been caused to*) inherit it<sup>w</sup> by what you<sup>z</sup> were working.*

44. And called The Paradise's<sup>w</sup> companions The Fire's<sup>w</sup> companions: that *qad* (*already and affirmatively*) we found what promised us our Lord right; so have you<sup>z</sup> found what promised your<sup>n</sup> Lord right; said they<sup>z</sup>: yes. Then called a caller among them that Allah's curse (*is*) on the *dha'lumeenda*<sup>63</sup> (*injustice-doers*).

45. Who<sup>r</sup> they<sup>z</sup> repel *a'n* (*off*) Allah's path, and they<sup>z</sup> *yabgho* (*earnestly-quest*) it<sup>w</sup> crookedly while they by the Hereafter (*are*) unbelievers/deniers.

46. And between them both (*is*) a veil and on the heights (*are*) men, they know<sup>z</sup> each by their signs, and they<sup>z</sup> called The Paradise's<sup>w</sup> companions: that peace (*be*) on you,<sup>z</sup> they<sup>z</sup> entered it<sup>w</sup> not,<sup>64</sup> while they covet<sup>65</sup>.

47. And if (*had been*) parried<sup>w</sup> their *absa'ro* (*insights/-discernments*) towards The Fire's<sup>w</sup> companions, said they<sup>z</sup> (*O*), our Lord; let-not make us [*You<sup>s</sup>*] with the people the *dha'lumeenda*<sup>66</sup> (*injustice-doers*).

48. And called, the heights' companions, men know them they<sup>z</sup> by their marks, said they<sup>z</sup>: not sufficed/-enriched *a'n* (*off*) you<sup>b</sup> your<sup>n</sup> gathering and not what you<sup>b</sup> were *testak-berona*<sup>67</sup> (*you<sup>r</sup> affirm prideful haughtiness*).

49. Are these, whom<sup>r</sup> *aqsamtom* (*oathed you<sup>c</sup>*) not reach them Allah by a mercy<sup>w</sup>; (*then Allah tells these*) let-enter you<sup>z</sup> the Paradise<sup>w</sup> neither fear (*is*) on you<sup>b</sup>, and nor you<sup>f</sup> sadden.

50. And called The Fire's<sup>w</sup> companions The Paradise's<sup>w</sup> companions: that let-shed you<sup>z</sup> on us of the water or of what provided you<sup>b</sup> Allah; said they<sup>z</sup>: verily Allah forbade them both on the unbelievers.

وَمَا كُنَّا لِهُتَدِي لَوْلَا أَنْ هَدَنَا  
اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ  
وَنُؤْدُوا نَأْنَ تَلَكُّمُ الْجَنَّةُ أَوْرَثْتُمُوهَا  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

وَنَادَى أَصْحَابُ الْجَنَّةَ أَصْحَابَ النَّارِ  
أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًا  
فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًا  
قَالُوا نَعَمْ فَإِذَا مَوْذُنٌ بِيَنْهِمْ أَنْ  
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾  
الَّذِينَ يَصْدُونَ عَنِ سَبِيلِ اللَّهِ  
وَيَبْعُونَهَا عَوْجًا وَهُمْ بِالْآخِرَةِ  
كَفُورُونَ ﴿٤٥﴾

وَبِيَنْهِمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ  
يَعْرُفُونَ كُلًا بِسِيمَاهُمْ وَنَادَوْا  
أَصْحَابَ الْجَنَّةِ أَنْ سَلَمْ عَلَيْكُمْ لَمْ  
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

\* إِذَا صُرِفتَ أَبْصَرُهُمْ تِلْقَاءَ  
أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا  
تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا  
يَعْرُفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا  
أَغْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ  
تَسْتَكْبِرُونَ ﴿٤٨﴾

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتَ لَا يَنَالُهُمْ  
اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ  
عَلَيْكُمْ وَلَا أَنْتُمْ تَخَرُّنُونَ ﴿٤٩﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ  
الْجَنَّةِ أَنْ أَفِضُّوا عَلَيْنَا مِنَ الْمَاءِ  
أَوْ مِمَّا رَزَقْنَاكُمْ اللَّهُ قَاتَلَ أَنْ  
اللَّهُ حَرَمَهُمْ عَلَى الْكُفَّارِ ﴿٥٠﴾

<sup>62</sup> See footnote 27 regarding “تَلَكُّمًا,” only here the *addressees* are in the *plural*.

<sup>63</sup> The “ظَالِمِينَ” = “the injustice-doer,” as “الظَّلْم” = “injustice.”

<sup>64</sup> According to some Qur'an commentators, *not yet*.

<sup>65</sup> That is they longingly wish and immoderate desire to enter the Paradise.

<sup>66</sup> The “ظَالِمِينَ” = “the injustice-doer,” as “الظَّلْم” = “injustice.” See footnote 148 below.

<sup>67</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

51. Who<sup>r</sup> *ittakhatho*<sup>68</sup> (*they took and made*) their religion jestingly and playfully and deceived<sup>w</sup> them the life<sup>w</sup> (*of*) the world<sup>w</sup>; so today [*We*] forget<sup>69</sup> (*cease paying attention to*) them, just as they<sup>z</sup> forgot<sup>70</sup> *lega'a* (*meeting with*) their day, this and what they<sup>z</sup> were by Our *Aya'te*<sup>w</sup> (*messages*) rejecting they<sup>z</sup>.

52. And *laqad* (*verily, already and affirmatively*) We came (*to*) them by a book<sup>x</sup> We expounded it<sup>x</sup> on a knowledge, a *hudan* (*divine-guidance*) and a mercy<sup>w</sup> for a people, believing they<sup>z</sup>.

53. Do await they<sup>z</sup> except its<sup>x</sup> *ta'aweela*<sup>x</sup> (*ultimate: construing/explanation*); day *ya'atee*<sup>x</sup> (*ultimately realizes*)<sup>x</sup> comes its<sup>x</sup> *ta'aweelo*<sup>x</sup> say who<sup>r</sup> they<sup>z</sup> forgot<sup>71</sup> (*ceased paying attention to*) it<sup>x</sup> of before: *qad* (*already and affirmatively*) come<sup>w</sup> our Lord's messengers<sup>x</sup> by the right; so are (*there*) for us of intercessors so they<sup>z</sup> intercede for us; or *nuraddo* ([*we*] *be-forthwith-returned*) then [*we*] work other than which<sup>x</sup> we were working; *qad* (*already and affirmatively*) they<sup>z</sup> lost their selves<sup>w</sup> and strayed *a'n* (*off*) them what they<sup>z</sup> were *yaftarona* (*they<sup>z</sup> craft a lie for fraudulent end*).

54. Verily your<sup>n</sup> Lord (*is*) Allah, Who created the Heavens<sup>w</sup> and the Earth<sup>w</sup> in six days; afterwards *istawa*<sup>72</sup> (*He set Himself*) over The *Arsh*<sup>73</sup> (*Throne of Kingship*). [*He*] overlies the night<sup>x</sup> the *naha're* (*between sunrise and sunset*),<sup>74</sup> questing it<sup>x</sup> expeditiously<sup>75</sup>; and the sun<sup>w</sup> and the moon<sup>x</sup> and the stars<sup>x</sup> *musakharaten*<sup>w</sup><sup>76</sup> (*they that are driven, subjectable beings*)<sup>w</sup> by His

الَّذِينَ أَخْنَدُوا دِينَهُمْ لَهُوَا  
وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا  
فَالْيَوْمَ نَنْسِلُهُمْ كَمَا نَسَوْا  
لِقَاءَ يَوْمَهُمْ هَذَا وَمَا كَانُوا  
بِعَيْرَاتِنَا سَجَحُودُونَ

وَلَقَدْ جَعَنُهُمْ بِكِتَابٍ فَصَلَّيْهُ  
عَلَىٰ عِلْمٍ هُدَىٰ وَرَحْمَةً لِّقَوْمٍ  
يُؤْمِنُونَ

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ رَبُّهُ  
يَأْقُلُ تَأْوِيلَهُ وَيَقُولُ الَّذِينَ نَسُوهُ  
مِنْ قَبْلٍ قَدْ جَاءَتْ رُسُلٌ رَبِّنَا  
بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ  
فَيَشْفَعُونَا لَنَا أَوْ نَزُدُ فَنَعْمَلُ غَيْرَ  
الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا  
أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا  
يَفْتَرُونَ

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ  
السَّمَاوَاتِ وَالْأَرْضَ فِي سَتَةِ أَيَّامٍ  
ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يُغْشِي  
اللَّيلَ الْهَارَ يَطْلُبُهُ حَتَّىٰ  
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ

<sup>68</sup> The word “إِخْنَادٌ” from “إِفْتَاعٌ” “إِخْنَادٌ” “إِخْنَادٌ” which is “taking and presuming some thing about what was taken. Thus, it is *not* just the mere *taking*. لسان العرب

<sup>69</sup> The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies, as in this Ayah, where Allah says “We forgot them,” or where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان

<sup>70</sup> Ibid, for *forgot*.

<sup>71</sup> See footnote 1684 above regarding “نسى”.

<sup>72</sup> The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing* to compare Allah with to know the “*how*” of His action.

<sup>73</sup> The word “العرش” in the Arabic language means: *اللسان* See. In Ayah 23 of *an-Naml*: “...and for her a great *Arsh*.” (S27; 23), clearly means the “*Arsh*” is the “*Throne of Power and Dominion*.” And according to the *hadith al-mutqal* *عَلَيْهِ الْمَتَقَلُّقُ* The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, the Prophet (SAWS) said: “so, verily the people are to be swooned(fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Ttoor* (*Mount*) swooning.” See الطبيعة السبعية، شرح ابن أبي العز الحنفي سنة 1403هـ - 1983م، دمشق- بيروت طبعة المكتب الإسلامي

<sup>74</sup> That Allah covers the night by the day and the day by the night, as the night is not ahead of day (S 36:40).

<sup>75</sup> The word “مفعول مطلق، نيابة عن المصدر” that is *objective compliment* in place of *infinite noun*. Also إعراب القرآن، لمحمود صافي *اللسان* and *التاج* and the word: “يُجُوزُ أَنْ يَكُونَ حَالًا، مِنْ فَاعِلٍ يَطْلُبُ” = حَثِيثًا

<sup>76</sup> The word “*musakharaten*” is *plural, objective noun*, meaning: *they that are driven, subjectable beings*, for which there is no English equivalent, as almost always for objective nouns.

command; indeed, for Him (*are*) the creation and the command; *tabaraka*<sup>77</sup> (*mutually aggrandized and blessed massive good and worth*) Allah, the worlds' Lord.

55. Let-invoke you<sup>z</sup> your<sup>n</sup> Lord supplicantly and covertly; verily He loves not the transgressors.

56. And let-not corrupt you<sup>z</sup> in the land<sup>w</sup>/Earth<sup>w</sup> after its<sup>w</sup> reformation and let-invoke you<sup>z</sup> Him fearfully and cravingly; verily Allah's mercy<sup>w</sup> (*is*) near<sup>x79</sup> of the benefactors.

57. And He Who sends the winds *bushran* (*a pleasant tiding*) [between] His mercy's<sup>w</sup> (*ghaytha=delightful satiating-and-reviving rain*) [both hands<sup>w</sup>]<sup>80</sup> until if *agallat*<sup>w</sup> (*it<sup>w</sup> raised and carried*)<sup>w</sup> *sahaban*<sup>81</sup> (*gliding-clouds*) heavies We drove it<sup>x</sup> to a *mayne'te* (*dying/ dead*) *baladen*<sup>x</sup> (*region, country, settlement*)<sup>x</sup>, then We descended by it<sup>x</sup> the water<sup>x</sup> then *akhraja* (*emerged/ produced*) We by it<sup>x</sup> of all the *thamara'te*<sup>w</sup> (*trees/ plants/ crops/ fruits*)<sup>w</sup>; like *tha'leka* (*afar-that-it/*)<sup>x</sup>, *nukhrejo* ([*We*] *resurrect*) the deceased, *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> reminisce.

58. And the *balado*<sup>x</sup> (*region, country, settlement*)<sup>x</sup> the good<sup>x</sup> produces its<sup>x</sup> sprouts by its<sup>x</sup> Lord's leave and (*that*) which<sup>x</sup> *khabotha*<sup>82</sup> (*became bad, evil*) produces not, except niggardly; like *tha'leka* (*afar-that-it/*)<sup>x</sup>, [*We*] variegate the *Aya'te*<sup>w</sup> (*miracles, signs, proofs*) for people (*who*) thank they<sup>z</sup>.

59. *Laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people then said [*he*]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>z</sup> of an *elahen* (*a deity*) other than Him; verily I, [*I*] fear/know<sup>83</sup> on you<sup>b</sup> a torment (*of*) a great day.

60. Said the chiefs (*of*) his people: verily we surely see you<sup>g</sup> in a misguidance<sup>x</sup> manifester<sup>x</sup>.

61. Said [*he*]: O, my people not by me a misguidance<sup>w</sup>; [and,] but surely I am a messenger from the worlds' Lord.

مَسْخَرَتْ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ  
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٤٣﴾

أَدْعُوكُمْ تَضْرِعًا وَخُفْيَةً إِنَّهُ  
لَا يُحِبُّ الْمُعْتَدِلِينَ ﴿٤٤﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ  
إِصْلَاحِهَا وَآذُنُوهُ خَوْفًا وَطَمْعًا  
إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مَّوْرِبٌ  
الْمُحْسِنِينَ ﴿٤٥﴾

وَهُوَ الَّذِي يُرِسِّلُ الرِّيحَ بُشِّرًا  
بَيْنَ يَدَيِ رَحْمَتِهِ حَتَّىٰ إِذَا  
أَفْلَتْ سَحَابًا ثُقَالًا سُقْنَاهُ لِبَلْدَهُ  
مَيِّتٍ فَأَنْزَلَنَا بِهِ آمَاءً فَأَخْرَجْنَا  
بِهِ مِنْ كُلِّ الشَّمَرَاتِ كَذَلِكَ خُرُجُ  
الْمَوْقِعِ لِعَلَّكُمْ تَذَكَّرُونَ ﴿٤٦﴾

وَالْبَلْدُ الْطَّيِّبُ سُخْرُجُ نَبَاتُهُ بِإِذْنِ  
رَبِّهِ وَالَّذِي خُبِثَ لَا تُخْرُجُ إِلَّا  
نَكِداً كَذَلِكَ نُصْرَفُ الْأَيَّتِ  
لِقَوْمٍ يَشْكُرُونَ ﴿٤٧﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ  
فَقَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ  
مِّنْ إِلَهٍ غَيْرُهُ إِنَّ أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ عَظِيمٍ ﴿٤٨﴾

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَزَّلْنَا  
فِي ضَلَالٍ مُّبِينٍ ﴿٤٩﴾

قَالَ يَنْقُومُ لَيْسَ بِي ضَلَالٌ وَلَكُنْتِ  
رَسُولًا مِّنْ رَبِّ الْعَالَمِينَ ﴿٥٠﴾

<sup>77</sup> See the Lexicon attached to this Translation for this important word “تبارك” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

<sup>78</sup> For the pronoun “you<sup>z</sup>” see the table for superscripted words attached to this Translation.

<sup>79</sup> What is interesting here is “الرحمة” = “the mercy” in Arabic is a feminine gender, so its reference in this great Ayah was expected to be “قريبة” = “she-near.” However, its reference is in the masculine. Qur'an commentators have various explanations, among them one that says: because what is meant by “الرحمة” = “the mercy” in this context is “forgiveness” or “pardon” or “rain,” = “المطر,” “الغفو,” “الغفران,” respectively, all of which are masculine and therefore the reference to them or to any one of them should be masculine. Hence the “near” is correct and proper reference.

<sup>80</sup> This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

<sup>81</sup> The word “سحاب” versus “سحابة”<sup>z</sup> is that the “سحاب هو ينسحب” i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a “سحابة.” Whereas the “سحابة” appears stationary. انظر اللسان.

<sup>82</sup> The word “*khabotha*” = “خبت” is a past tense, i.e. that which became bad, it has no English equivalent per se.

<sup>83</sup> Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

62. [I] communicate (to) you<sup>b</sup> my Lord's messages<sup>w</sup> and [I] (sincerely)-counsel<sup>84</sup> for you<sup>b</sup> and [I] know from Allah what not you<sup>z</sup> know.

أَبْلَغُكُمْ رَسْلِتِي رَبِّي وَأَنْصَحُ لَكُمْ  
وَأَعْلَمُ مِنْكُمْ اللَّهُ مَا لَا تَعْلَمُونَ ﴿١٧﴾

63. Have you<sup>c</sup> wondered that came (to) you<sup>b</sup> a *Thekron*<sup>x</sup> (revelation/message/exhortation)<sup>x</sup> from your<sup>n</sup> Lord on/-over a man of you<sup>b</sup> to warn you<sup>b</sup> [he] and to *tattaqo* (reverentially guard you<sup>z</sup> not to displease Allah) and *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> *torhamoona*<sup>85</sup> (you<sup>z</sup> be mercy-given).

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ  
رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ  
وَلَتَتَّقُوا وَلَعَلَّكُمْ تُرَحَّمُونَ ﴿١٨﴾

64. So they<sup>z</sup> denied him, so We rescued him, and who<sup>r</sup> (were) with him in the *folke*<sup>x</sup> (*Ark*)<sup>x</sup> and We drowned whom<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (miracles/signs-/proofs) verily they were people *ameenda*<sup>86</sup> (having heart/mind blindness).

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ  
فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا  
بِعَيْنِنَا إِلَيْهِمْ كَانُوا قَوْمًا  
عَمِينَ ﴿١٩﴾

65. And to *Aaden*<sup>87</sup> their brother *Hoodan* (*Heber*), said [he]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>b</sup> of an *elaben* (a deity) other than Him; do then not *tattaqoona* (you<sup>z</sup> reverentially guard not to displease Allah).

\* وَإِلَى عَادَ أَخَاهُمْ هُودًا قَالَ  
يَقُولُمْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ  
إِلَهٍ غَيْرِهِ أَفَلَا تَتَقَوَّنَ ﴿٢٠﴾

66. Said the chiefs, who<sup>r</sup> unbelieved they<sup>z</sup> of his people: verily we see you<sup>g</sup> in a preposterousness<sup>w</sup> and verily we assuredly presume (that) you<sup>g</sup> (are) of the liars.

قَالَ الْمَلِأُ الَّذِينَ كَفَرُوا مِنْ  
قَوْمِهِ إِنَّا لَنَرَكَ فِي سَفَاهَةٍ وَإِنَّا  
لَنَظُنَّكَ مِنَ الْكَذَّابِينَ ﴿٢١﴾

67. Said [he]: O, my people not by me a preposterousness<sup>w</sup>; [and,] but that I am a messenger of the worlds' Lord.

قَالَ يَقُولُمْ لَيْسَ بِسَفَاهَةٍ وَلَكِنِي  
رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٢٢﴾

68. [I] communicate (to) you<sup>z</sup> my Lord's messages<sup>w</sup> and I am for you<sup>b</sup> a (sincere)-counselor<sup>88</sup> trustworthy.

أَبْلَغُكُمْ رَسْلِتِي رَبِّي وَأَنْ اَلْكُمْ  
نَاصِحٌ أَمِينٌ ﴿٢٣﴾

69. Have wondered you<sup>c</sup> that came (to) you<sup>b</sup> *Thekron*<sup>x</sup> (a revelation as reminder/message)<sup>x</sup> from your<sup>n</sup> Lord on/-over a man of you<sup>b</sup> to warn you<sup>b</sup> [he]; and let-remember you<sup>z</sup> *edb* (since/when) [He] made you<sup>b</sup> vicegerents<sup>89</sup> from after people (of) *Noohen's* (*Noah's*), and augmented you<sup>z</sup> [He] in the creation *ba'ssttan* (physical hugeness/expansive); so let-remember you<sup>z</sup> Allah's *alaa* (various boons),<sup>90</sup> *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> prosper you<sup>z</sup>.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ  
رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ  
لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلْتُمْ  
خُلَفَاءَ مِنْ بَعْدِ قَوْمٍ ثُوْجَ وَزَادُكُمْ  
فِي الْأَطْلَقِ بَصْطَةً فَأَذْكُرُوا إِذَا  
اللَّهُ لَعِلْكُمْ تُفْلِحُونَ ﴿٢٤﴾

<sup>84</sup> See the Lexicon attached to this Translation regarding sincere-counsel.

<sup>85</sup> The word "رحمة" = "mercy" in Arabic, is unlike its English equivalent, in that "mercy" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you, you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*, which cannot be said in *correct English*, as there is *no* such word as "mercied."

<sup>86</sup> The word "عمي" is the plural of "عم" versus "عي" = blind=he who lost his eye-sight. So "عمي" are those who are having blindness of heart or mind, so they *cannot* find the right or the right way. See *الهادي*.

<sup>87</sup> *Aad* is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name.

<sup>88</sup> See Lexicon attached to this Translation.

<sup>89</sup> The word "خلفاء" = plural of "خليفة"; not plural for "خالف".

<sup>90</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

70. Said they: "have you<sup>g</sup> come (*to*) us to worship [we] Allah alone and we quit what [were] our fathers worshipping; so *eetee* (*let-[you<sup>s</sup>] produce/ bring to pass for*) us by what [you<sup>s</sup>] promise us, *en (if)* you<sup>g</sup> were of the *ssadeqeena* (*always-truth-enforcers*)."

فَالْأُولَاءِ أَحْقَنَا لِتَعْبُدَ اللَّهَ وَحْدَهُ  
وَنَذَرَ مَا كَانَ يَعْبُدُ إِبْرَاهِيمَ  
فَأَنَّا بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ

71. Said [he]: *qad* (*already and affirmatively*) befell on you<sup>b</sup> from your<sup>n</sup> Lord *rejson<sup>x</sup>* (*filth/ anathema<sup>x</sup>*) and a wrath; do you<sup>z</sup> dispute me in names<sup>x</sup> you<sup>c</sup> named them, you<sup>f</sup> and your<sup>n</sup> fathers, not recurrently descended Allah by it<sup>w</sup> of an authority<sup>x</sup>; so let-wait you<sup>z</sup> verily I am with you<sup>b</sup> of the *muntathereenda*<sup>91</sup> (*they who wait*).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مَنْ رَبَّكُمْ  
رَجْسٌ وَغَضَبٌ أَتَجَدِلُونِي فِي  
أَسْمَاءِ سَمِيتُمُوهَا أَتَتَمَّوْهَا إِبْرَاهِيمَ  
مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ  
فَاتَّظُرُوا إِنَّ مَعَكُمْ مَنْ  
الْمُنْتَظَرِينَ

72. So We delivered him, and whom<sup>r</sup> (*were*) with him by a mercy<sup>w</sup> from Us, and We cut off the *da'bero*<sup>92</sup> (*rear-most/ last*) (*of*) whom<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*messages/ signs/ proofs*) and they<sup>z</sup> were not believers.

فَلَهُجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ  
مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا  
بِعَايَتِنَا وَمَا كَانُوا مُؤْمِنِينَ

73. And to *Thamooda*,<sup>93</sup> their brother *Ssalihan* (*Methsalah*)<sup>94</sup> said [he]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>z</sup> of an *elaben* (*a deity*) other than Him; *qad* (*already and affirmatively*) came<sup>w</sup> (*to*) you<sup>b</sup> evidence<sup>w</sup> from your<sup>n</sup> Lord. This<sup>w</sup> (*is*) Allah's she-camel for you<sup>z</sup> an *Aya'tan*<sup>w</sup> (*miracle/ sign/ proof*); so let-leave her you<sup>z</sup> eat<sup>w</sup> in Allah's land<sup>w</sup> and let-not touch her you<sup>z</sup> by an ill lest<sup>95</sup> takes you<sup>b</sup> a painful torment.

وَإِلَى ثَمُودَ أَخَاهُمْ صَلَحًا قَالَ  
يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ  
إِلَهٌ غَيْرُهُ قَدْ جَاءَتُكُمْ بَيِّنَةً  
مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ  
ءَالِيَّةُ فَذَرُوهَا تَأْكُلُ فِي أَرْضِ  
اللَّهِ وَلَا تَنْمَسُوهَا بُسُوءٍ فَيَأْخُذُكُمْ  
عَذَابٌ أَلِيمٌ

74. And let-remember you<sup>z</sup> *edh* (*since/ when*) [He] made you<sup>z</sup> vicegerents from after *Aad*'s people and *barwa* ([He] deservedly ensconced) you<sup>b</sup> in the land<sup>w</sup> *tattakhetho*<sup>96</sup> (*you<sup>z</sup> take and make*) of its<sup>w</sup> plains palaces and you<sup>z</sup> carve the mountains houses; so let-remember you<sup>z</sup> Allah's *alaa* (*various boons*)<sup>97</sup> and let-not *ta'athan*<sup>98</sup> (*you<sup>z</sup> mischief-hardest*) in the land<sup>w</sup> (*as*) corruptors.

وَذَكَرُوا إِذْ جَعَلَكُمْ خَلِفاءً مِنْ  
بَعْدِ عَادٍ وَبَوَّأْكُمْ فِي الْأَرْضِ  
تَتَخَذُونَ مِنْ سُهُولِهَا قُصُورًا  
وَتَنْحَتُونَ الْجِبَالَ بِيُوْنًا  
فَذَكَرُوا إِلَاءَ اللَّهِ وَلَا تَعْنُوا  
فِي الْأَرْضِ مُفْسِدِينَ

75. Said the chiefs who<sup>r</sup> *istakbaro*<sup>99</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) (*of*) his people for whom<sup>r</sup> *istodh'efo*<sup>100</sup> (*were deemed weaklings they<sup>z</sup>*) for whom<sup>r</sup> [he] believed of them: do you<sup>z</sup> know that *Sa'lilan*

قَالَ الْمَلَأُ الَّذِينَ أَسْتَكَبُوا مِنْ  
قَوْمِهِ لِلَّذِينَ أَسْتَضْعِفُوا لِمَنْ  
ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنْ

<sup>91</sup> The word "mutathereen" = "منظرين" is masculine, plural, subjective noun.

<sup>92</sup> The Qur'anic phrase: "Then (*had been*) cut off *da'bero* (*rear-most, last of*) the people" = "قطع دابر القوم" is yet another of the lofty Arabic tongue expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* = دابر = *of such people*.

<sup>93</sup> The tribe of *Thamood* is an ancient Arabian tribe destroyed for their impiety, as this and the following Ayat show.

<sup>94</sup> *Salih* (*Methsah*) appears in the Bible (Gen 5:27) as the *longest-lived of the ancient pre-Flood patriarchs*, having attained the age of 969 years of age, see *The Dictionary of Bible and Religion*, by W.H. Gentz.

<sup>95</sup> The "لـ" in "فِيأَخُذُكُمْ" is "لـ السَّبِيلِ" see "لـ محمود صافي" for "لـ" hence "lest."

<sup>96</sup> The word "أَخُذَ" from "أَفْتَعَلَ" "الْأَخْذُ" "الْأَخْذَ" which is "taking" for "الْأَخْذَ" as stated in *لسان العرب*; therefore, "أَخُذَ" is always taking and presuming some-thing about what was taken. Thus, it is *not just* the mere *taking*.

<sup>97</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

<sup>98</sup> The word "أشدَّ الفسادَ = العثُو" from "تعلو" means to mischief causing hardest of corruption. See *اللسان*.

<sup>99</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>100</sup> Ibid.

(Methsaleh) (is) a mursalan (sent-messenger) from his Lord; said they<sup>z</sup>: verily we (are) by what he (had been) sent by [it<sup>x</sup>] believers.

صَلِحًا مُرْسَلٌ مِّنْ رَبِّهِ قَاتُوا  
إِنَّا بِمَا أَرْسَلْنَا بِهِ مُؤْمِنُونَ  
قَالَ الظَّالِمُونَ أَسْتَكِبُرُوا إِنَّا بِالَّذِي  
أَمْنَتُمْ بِهِ كَفَرُونَ

76. Said who<sup>r</sup> istakbaro<sup>101</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness): verily we (are) by which<sup>x</sup> you<sup>c</sup> believed by [it<sup>x</sup>] unbelievers.

فَعَرَفُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ  
رَبِّهِمْ وَقَالُوا يَصْبِلُمْ أَئْتَنَا بِمَا  
تَعْدُنَا إِنْ كُنْتَ مِنَ الْمُرْسِلِينَ

77. Then hamstrung they<sup>z</sup> the she-camel and they<sup>z</sup> recalcitrated a'n (regarding) their Lord's command and said they: "O, Salibo (Methsalah) eetee (let-[you<sup>s</sup>] produce/ bring to pass for) us by what [you<sup>s</sup>] promise us, en(if) [you<sup>s</sup>] were of the mursaleena (sent-messengers).

فَأَخْذَهُمْ الرَّجْفَةُ فَاصْبَحُوا فِي  
دَارِهِمْ جَثِيمِينَ

78. So took<sup>w</sup> them the rajfato (Shudder-she<sup>y</sup>/ Tremor-she<sup>y</sup>) so they<sup>z</sup> became in their home<sup>w</sup> jathemeena (lifeless-kneelers).

فَتَوَلَّ عَنْهُمْ وَقَالَ يَقُولُمْ لَقَدْ  
أَبْلَغْتُكُمْ رِسَالَةَ رَبِّ وَنَصَحَّتْ  
لَكُمْ وَلَكِنْ لَا تَخْجُونَ  
النَّاصِحِينَ

80. And Loottan (Lott) edh (when) [he] said for his people: do ta'ttona (you<sup>z</sup> commit/perpetrate) the profanity<sup>w104</sup> not preceded you<sup>b</sup> by it<sup>w</sup> of an abadon<sup>105</sup> (a lone/any-one) of the worlds.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ  
الْفِحْشَةَ مَا سَبَقُكُمْ هَـا مِنْ  
أَحَدٍ مِنَ الْعَالَمِينَ

81. Verily you<sup>b</sup> surely ta'tona<sup>106</sup> (you<sup>z</sup> come onto/have sexual intercourse with) the men a (voluptuous) desire<sup>w</sup> of without/lesser than the women; rather you<sup>z</sup> (are) people prodigals/exceeders<sup>107</sup>.

إِنَّكُمْ لَتَأْتُونَ أَرْجَالَ شَهْوَةً  
مِنْ دُونِ النِّسَاءِ بَلْ أَتَتُنَّ  
قَوْمًا مُسْرِفُونَ

82. And not was his people's answer except that said they: let-egress them you<sup>z</sup> from your<sup>n</sup> village<sup>w</sup>; verily they (are) people yatattahrona (they<sup>z</sup> ever-purge from sins).

وَمَا كَانَ جَوابَ قَوْمِهِ إِلَّا  
أَنْ قَالُوا أَخْرُجُوهُمْ مِنْ فَرِيَتِكُمْ  
إِنَّمَّا أَنَّاسٌ يَتَطَهَّرُونَ

83. Then We delivered him and his family except his [woman] (i.e. wife), was<sup>w</sup> of the gha'bereena (residuum/-remnants)<sup>108</sup>.

فَأَنْجَبَنَّهُ وَأَهْلَمَهُ إِلَّا أَمْرَأَتُهُ  
كَانَتْ مِنَ الْغَيْرِينَ

84. And We ill-rained<sup>109</sup> on them a rain; so let-look [you<sup>s</sup>] how [was] the criminals' consequence<sup>w</sup>.

وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَانْظُرْ كَيْفَ  
كَانَ عَنْقِيَّةُ الْمُحْرِمِينَ

85. And to Madyan (polity) their brother Shuaiba<sup>110</sup> said [he]: O, my people let-worship you<sup>z</sup> Allah, not for you<sup>b</sup> of an elahen (a deity) other than Him, qad (already

وَالى مَدْيَنَ أَخَاهُمْ شَعِيبًا قَالَ  
يَقُولُمْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ

<sup>101</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>102</sup> See Lexicon attached to this Translation.

<sup>103</sup> Ibid.

<sup>104</sup> See the Lexicon attached to this Translation for "فاحشة" = "profanity."

<sup>105</sup> See the Lexicon attached to this Translation regarding "أحد."

<sup>106</sup> That is to have a sexual relation, i.e. intercourse..

<sup>107</sup> Such people are described as "exceeders," in the course of the *abominable homosexuality*, because apparently their total *outlook* is overwhelmingly given to extravagance and waste.

<sup>108</sup> The wife of Lott was among the "residuum/remnants," i.e. lagged behind, *not rescued* with Lott and family.

<sup>109</sup> In Arabic there is a *distinction* between "مطر" = rained, and "أمطار" = ill-rained, as "أمطار" in English, I chose ill-rained.

<sup>110</sup> Prophet Shuaib is an Arab prophet in Madyan, in north western Arabia; most probably having nothing to do with Jethro, the father-in-law of Mosa (Moses).

and affirmatively) came<sup>w</sup> (to) you<sup>b</sup> an evidence<sup>w</sup> from your<sup>n</sup> Lord; so let-fulfill<sup>111</sup> you<sup>z</sup> the measure and [the] balance, and let-not under-value<sup>112</sup> you<sup>z</sup> the mankind's their things and let-not corrupt you<sup>z</sup> in the Earth<sup>w</sup> after its<sup>w</sup> reform; *tha'lekum* (collective-asar-that)<sup>x</sup> (*is*) *khayron* (choicer/ superior/ worthier) for you<sup>b</sup> *en* (*if*) you<sup>c</sup> were believers.

86. And let-not you<sup>z</sup> sit by every *Sseratten* (road/ way) you<sup>z</sup> threaten<sup>113</sup> and you<sup>z</sup> repel *a'n* (off) Allah's path whom<sup>p</sup> [he] believed by Him/it; <sup>x114</sup> and *tabgho* (earnestly-quest) you<sup>z</sup> it<sup>w</sup> crookedly; and let-remember you<sup>z</sup> *edb* (when/ since) you<sup>z</sup> were a few then [He] multiplied you<sup>b</sup>; and let-look you<sup>z</sup>: how [was] the corruptors' consequence.<sup>w</sup>

87. And *en* (*if*) [was]<sup>x</sup> a *ta'efa'tan*<sup>w</sup> (group/ faction/ party)<sup>w</sup> of you<sup>b</sup> they<sup>z</sup> believed by (*that*) which<sup>x</sup> I was sent by it<sup>x</sup> and a *ta'efa'tan*<sup>w</sup> not believed they<sup>z</sup>, so *essbero* (let-hold on patiently you<sup>z</sup>) until Allah rules between us and He (*is*) *khayro* (choicer/ superior/ worthier) (*of*) the Rulers.

88. Said the chiefs who<sup>r</sup> *istikbaro*<sup>115</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) of his people: verily we (*shall*) assuredly<sup>116</sup> exit you<sup>g</sup> O *Shuaibo* and whom<sup>r</sup> they<sup>z</sup> believed with you<sup>g</sup> from our village<sup>w</sup> or indeed assuredly you<sup>z</sup>, return<sup>117</sup> in our sect<sup>w</sup>/ faith<sup>w</sup>; said [he]: do [and] albeit we were dislikers.

89. *Qad* (already and affirmatively) *iftarayna* (we crafted a lie for fraudulent end) on Allah a lie, *en* (*if*) we returned in your<sup>n</sup> sect<sup>w</sup>/ faith<sup>w</sup>, after *edb* (when/ since) recurrently delivered us Allah from it<sup>w</sup>; and not be for us that [we] return in it<sup>w</sup> except that wills Allah, our Lord. [He] Expanded<sup>118</sup> our Lord every-thing omnisciently; on Allah we (*had*) trusted; O, our Lord: let-open<sup>119</sup> [*You<sup>s</sup>*]

إِلَهُ عَيْرَهُ قَدْ جَاءَتُكُمْ بَيْنَةً مِّنْ  
رِّبَّكُمْ فَأَوْفُوا الْكَيْلَ  
وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ  
بَعْدَ إِصْلَحَهَا ذَلِكُمْ خَيْرٌ لَّكُمْ

إِنْ كُنْتُمْ مُّؤْمِنِينَ

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ طَوَّعْدُونَ  
وَتَصْدُونَ عَنْ سَبِيلِ اللَّهِ مِنْ  
إِمْرَأٍ بِهِ وَتَبْغُونَهَا عَوْجًا  
وَذَكَرُوا إِذْ كُنْتُمْ قَلِيلًا  
فَكُثُرُكُمْ وَأَنْظُرُوا كَيْفَ  
كَانَ عَنْقَةُ الْمُفْسِدِينَ

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ أَمْتَنُوا  
بِالَّذِي أَرْسَلْتُ بِهِ وَطَائِفَةٌ لَمْ  
يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ تَحْكُمَ اللَّهُ  
بَيْنَنَا وَهُوَ خَيْرُ الْحَكِيمِينَ

\* قَالَ الْمَلَأُ الَّذِينَ أَسْتَكْبَرُوا مِنْ  
قَوْمِهِ لَنُخْرِجَنَّكَ يَسْعِيْبُ وَالَّذِينَ  
أَمْتَنُوا مَعْكَ مِنْ قَرِيْبَنَا أَوْ لَتَعُودُنَّ  
فِي مَلَيْنَا قَالَ أَوْلَوْ كَمَا كَرِهِنَ

قَدْ أَفْزَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عَدْنَا  
فِي مَلَيْنَا كُمْ بَعْدَ إِذْ نَجَنَّا اللَّهُ  
مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا  
إِلَّا أَنْ يَشَاءَ اللَّهُ رَبِّنَا وَسَعَ رَبِّنَا  
كُلُّ شَيْءٍ عَلَمًا عَلَى اللَّهِ تَوْكِنَّا  
رَبِّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

<sup>111</sup> The word “”اوْفَاء“” from “”التمام“” = “”الوفاء“” meaning gathering the last component of any obligation to make it a whole. So, “”اوْفَاء“” means you endeavor and gather the last part of an obligation and fulfill it.

<sup>112</sup> The word “”بخس“” in “”تبخسوا“” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

<sup>113</sup> The word “”وعد بالخير“” versus “”توعدون، من أ وعد بالشر“” so “”توعدون“” is threatening.

<sup>114</sup> In the expression “”هـ“” the “”هـ“” in reference to what? Is it to “”Allah“”? Or is it to “”Allah's way“”? According to the noted Arabic linguist, *الزمخشري* (*الكتاف*) and the *zimخشري* (*التأكيد*) are juratory and in “”لـ“” and in “”لـ“” are juratory “”القسم“” = “”التأكيد“” i.e. affirmation, in both cases expressed by “”assuredly“”.

<sup>115</sup> See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word..

<sup>116</sup> The “”لـ“” in “”لـ“” and in “”لـ“” are juratory “”التأكيد“” i.e. affirmation, in both cases expressed by “”assuredly“”.

<sup>117</sup> The word “”توعدون“” is here intensified by faithfully return.

<sup>118</sup> The word “”وسع“” = “”Expanded“” means is already broadened to contain/include/comprehend.

<sup>119</sup> The word “”افتتح“” in this context and Allah knows best, means “”decide“” or “”rule“” between us and the unbelievers, or give us “”victory“” over them. See *الراغب*.

	between us and our people, by the right, and You <sup>s</sup> (are) <i>khayro</i> ( <i>choice</i> / <i>superior</i> / <i>worthier</i> ) ( <i>of</i> ) The Openers <sup>x120</sup> .	وَأَنْتَ خَيْرُ الْفَتَّاحِينَ ﴿١﴾
90.	And said the chiefs, who <sup>r</sup> unbelieved they <sup>z</sup> of his people: indeed <i>en</i> ( <i>if</i> ) <i>ettaba'a</i> ( <i>closely-followed</i> ) you <sup>b</sup> <i>Shuaiban</i> , verily you <sup>b</sup> (are) then surely losers.	وَقَالَ الْمَلِأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِئِنْ أَتَبَعْتَمْ شُعِيبًا إِنْ كُنْتَ إِذَا لَخَسِرْتُمْ ﴿٢﴾ فَأَخْذُهُمْ الْرَّجْفَةُ فَأَصْبِحُوْا فِي دَارِهِمْ جَثَمِنَ ﴿٣﴾
91.	Then took <sup>w</sup> them the <i>rajjato</i> ( <i>Shudder-she<sup>y</sup></i> / <i>Tremor-she<sup>y</sup></i> ) so they <sup>z</sup> became in their home <sup>w</sup> <i>jathemeena</i> ( <i>lifeless-kneelers</i> ).	الَّذِينَ كَذَبُوا شُعِيبًا كَانُوا فِيهَا الَّذِينَ كَذَبُوا شُعِيبًا كَانُوا هُمُ الْخَسِيرِينَ ﴿٤﴾
92.	Who <sup>r</sup> they <sup>z</sup> denied <i>Shuaiban</i> as if not flourished they <sup>z</sup> in it <sup>w</sup> ; who <sup>r</sup> they <sup>z</sup> denied <i>Shuaiban</i> were they the losers.	فَتَوَلَّ عَنْهُمْ وَقَالَ يَنْقُومُ لَقَدْ أَبْغَتُكُمْ رَسَلِنَا وَنَصَحَّتْ لَكُمْ فَكِيفَ ءاسَى عَلَى قَوْمٍ كَفَرِينَ ﴿٥﴾
93.	Then [he] diverted <i>a'n</i> ( <i>off</i> ) them and said [he]: O, my people <i>laqad</i> ( <i>verily, already and affirmatively</i> ) I communicated ( <i>to</i> ) you <sup>z</sup> my Lord's messages <sup>w</sup> and I ( <i>sincerely</i> )-counseled <sup>121</sup> for you <sup>b</sup> , so how can [I] grieve on a people, unbelievers.	وَمَا أَرْسَلْنَا فِي قَرِيَّةٍ مِنْ نَبِيٍّ إِلَّا أَخْذَنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ لِعَلَمْهُمْ بِضَرَّ عَوْنَوْنَ ﴿٦﴾
94.	And not We sent in a village <sup>w</sup> of a prophet except We took its <sup>w</sup> people by the <i>ba'asa'e</i> <sup>w122</sup> ( <i>penury-tension</i> ) <sup>w</sup> and the <i>dharra'e</i> <sup>w</sup> ( <i>distress due to adversity</i> ) <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) them <i>yatadhrra'</i> <i>aona</i> ( <i>iteratively supplicate they<sup>x</sup></i> ).	ثُمَّ بَدَلْنَا مَكَانَ السَّيِّعَةِ الْخَيْرَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ إِبَاءَنَا الْضَّرَاءَ وَالسَّرَّاءَ فَأَخْذَنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٧﴾
95.	Afterwards We substituted the <i>sayyea'te's</i> <sup>w</sup> ( <i>demeritorious-deed</i> )'s <sup>w</sup> place ( <i>by</i> ) the <i>hasanata</i> <sup>w</sup> ( <i>meritorious-deed</i> ) <sup>w</sup> until they <sup>z</sup> waxed, <sup>123</sup> and said they <sup>z</sup> : <i>qad</i> ( <i>already and affirmatively</i> ) touched/betided our fathers the adversity <sup>w</sup> and felicity <sup>w</sup> ; so We took them suddenly while they perceive not.	وَلَوْ أَنَّ أَهْلَ الْقَرَىٰ ءامَنُوا وَأَنْقَوْا لَفَتَحْنَا عَلَيْهِمْ بِرَكَتِنَّ مَسَّ إِبَاءَنَا وَالْأَرْضَ وَلَكِنْ كَذَبُوا فَأَخْذَنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾
96.	And had surely the villages' <sup>w</sup> folks believed they <sup>z</sup> and <i>ettaqaw</i> ( <i>they had reverentially guarded not to displease Allah</i> ) surely We ( <i>would have</i> ) opened on them blessings <sup>w124</sup> from the Heaven <sup>w</sup> and the Earth <sup>w</sup> ; [and,] but they <sup>z</sup> denied, so We took them by what they <sup>z</sup> were earning.	أَفَمِنَ أَهْلُ الْقَرَىٰ أَنْ يَأْتِيهِمْ بِأَسْنَا بَيْتَنَا وَهُمْ نَابِمُونَ ﴿٩﴾
97.	Have then ensured the villages' <sup>w</sup> folks to come ( <i>to</i> ) them Our <i>ba'aso</i> ( <i>intense torment</i> ) <i>bayatan</i> ( <i>suddenly by night</i> ) while they ( <i>are</i> ) sleepers/asleep.	أَوْمَنَ أَهْلُ الْقَرَىٰ أَنْ يَأْتِيهِمْ بِأَسْنَا ضُحَىٰ وَهُمْ يَلْعَبُونَ ﴿١٠﴾
98.	Or [and] had ensured the villages' <sup>w</sup> folks to <i>ya'ateya</i> ( <i>betides/comes to</i> ) them Our <i>Ba'aso</i> ( <i>intense Torment-Might</i> ) by a forenoon while they ( <i>are</i> ) playing.	أَفَمِنَ أَهْلُ الْقَرَىٰ فَلَا يَأْمُنُ مَكْرَهَ اللَّهُ إِلَّا الْقَوْمُ الْخَسِيرُونَ ﴿١١﴾
99.	Have then they <sup>z</sup> secured Allah's machination; so not secure Allah's machination except the people, the losers.	

<sup>120</sup> The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner.”<sup>121</sup> See Lexicon attached to this Translation.<sup>122</sup> The Arabic word “*ba'asa*” has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3) hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the Lexicon attached to this Translation for more elaboration on this.<sup>123</sup> That is in number and wealth.<sup>124</sup> The word “بركة,” the plural of which is “بركات” meaning: “multitudinous goodness and worthiness.”

100. Has [and] not (*it*<sup>x</sup>)<sup>125</sup> *yahdey* (*to be divinely-guided*) for whom<sup>r</sup> they<sup>z</sup> inherit the Earth<sup>w</sup> from after its<sup>w</sup> folks that if<sup>126</sup> [We] will, betided them We by their offenses and [We] stamp<sup>127</sup> on their hearts, so they hear not.

أَوْلَمْ يَهْدِ لِلّذِينَ يَرْثُونَ الْأَرْضَ  
مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءَ  
أَصْبَطْنَاهُمْ بِذُنُوبِهِمْ وَنَطَبْعُ عَلَى  
قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٥﴾

101. *Telka*<sup>w</sup> (*she-that afar-it*<sup>w</sup> / *those*<sup>w</sup>) (are) the villages<sup>w</sup> [We] narrate on you<sup>g</sup> of their<sup>w</sup> *anba'e*<sup>128</sup> (*significant-and-availing-news*); and *laqad* (*verily/ already and affirmatively*) came<sup>w</sup> (*to*) them their messengers<sup>x</sup> by the evidences<sup>w</sup> then they<sup>z</sup> were not to believe they<sup>z</sup> by what they<sup>z</sup> denied of before; like *tha'leka* (*afar-that-it/*)<sup>x</sup>, stamps<sup>129</sup> Allah on the unbelievers' hearts.

تِلْكَ الْقَرَى تَقْصُّ عَلَيْكَ مِنْ أَنْبَابِهَا  
وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ  
فَمَا كَانُوا يُؤْمِنُوا بِمَا كَذَبُوا  
مِنْ قَبْلِ كَذِيلَكَ يَطْبَعُ اللَّهُ عَلَى  
قُلُوبِ الْكَافِرِينَ ﴿١٦﴾

102. And not We found for most (*of*) them of a covenant, and *en* (*surely*) We found most (*of*) them, surely *fa'seeqeena*<sup>130</sup> (*rebels-vis-à-vis Allah's command*).

وَمَا وَجَدْنَا إِلَّا كَثِيرُهُمْ مِنْ عَهْدِهِ وَإِنْ  
وَجَدْنَا أَكْثَرَهُمْ لِفَسِيقِينَ ﴿١٧﴾

103. Afterwards We missioned<sup>131</sup> from after them *Mosa* (*Moses*) by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) to Pharaoh and his chiefs, then *da'bera*<sup>132</sup> (*rear-most*) by it<sup>w</sup>; so let-look [*you s*]: how [was] the corruptors' consequence<sup>w</sup>.

ثُمَّ بَعَدَنَا مِنْ بَعْدِهِمْ مُوسَى بِعَيْنَتِهِ  
إِلَى فِرْعَوْنَ وَمَلَائِيْهِ فَظَلَمُوهُ هَهَا  
فَانْظُرْ كَيْفَ كَانَ عِنْقَةً  
الْمُفْسِدِينَ ﴿١٨﴾

104. And said *Mosa* (*Moses*): O, Pharaoh verily I am a messenger from the worlds' Lord.

وَقَالَ مُوسَى يَأْفِرُ عَوْنَانِ لِنِ رَسُولٌ  
مِنْ رَبِّ الْعَالَمِينَ ﴿١٩﴾

105. Befitting on me that not [*I*] say on Allah except the right; *qad* (*already and affirmatively*) I came (*to*) you<sup>z</sup> by an evidence<sup>w</sup> from your<sup>n</sup> Lord; so let-send [*you s*] with me Israel's sons.

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَىَ اللَّهِ إِلَّا  
الْحَقُّ قَدْ جَئْنَكُمْ بِيَتِنَةَ مِنْ  
رِبِّكُمْ فَأَرْسَلَ مَعِيَ بْنَ إِسْرَائِيلَ ﴿٢٠﴾

106. Said [*he*]: *en* (*if*) you<sup>g</sup> were come by an *Aya'ten*<sup>w</sup> (*miracle/sign/proof*) then *eetee* (*let-[you s] produce/come*) by it<sup>w</sup> en you<sup>g</sup> were of the *ssadeqeena* (*always-truth-enforcers*).

قَالَ إِنْ كُنْتَ جَعْلَتِ بِعَيْنَتِهِ فَأَتِ  
هَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢١﴾

107. So [*he*] threw his staff; then *edha* (*suddenly/whereas*) it<sup>w</sup> (*was*) a he-serpent manifester.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثَعَبٌ  
مُبِينٌ ﴿٢٢﴾

108. And [*he*] wrested his hand<sup>w</sup>; then *edha* (*suddenly/-whereas*) it<sup>w</sup> (*was*) white for the beholders.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءٌ

109. Said the chiefs of Pharaoh's people: verily this (*is*)

لِلنَّاظِرِينَ ﴿٢٣﴾

فَالْمَلَأُ مِنْ قَوْمَ فِرْعَوْنَ إِنَّ

<sup>125</sup> The Arabic interrogative-castigatory particle “أَوْلَمْ” (implying negation) is made up of *three parts* (و), (و), (أَوْلَمْ), meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative particle* which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

<sup>126</sup> The particle “لَوْ” since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when.” See *مقني اللبيب، ابن هشام*.

<sup>127</sup> The expression: “stamp on their hearts” is an Arabic *tongue* expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand *not* and *nor* comes out of them anything meritorious.

<sup>128</sup> See the *Lexicon* attached to this *Translation* for “*naba'a*.”

<sup>129</sup> *Ibid*, only regarding “stamp.”

<sup>130</sup> See the *Lexicon* attached to this *Translation* for this important word *faseeqoon* and its grammatical inflections.

<sup>131</sup> The word “بَعْثًا” in “بَعْثًا” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*.

<sup>132</sup> The *Qur'anic* phrase: “Then (*bad*) been cut off last (*of*) the people” = “قطع دابر القوم” is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most*, i.e. *the last person* = *دابر* of such people.

surely a magician omniscient.	<b>هَذَا لِسَاحِرٌ عَلِيمٌ</b> <b>يُرِيدُ أَنْ سُخْرَجَكُمْ مِّنْ أَرْضِكُمْ</b> <b>فَمَاذَا تَأْمُرُونَ</b> <b>قَالُوا أَرْجِهُ وَأَخَاهُ وَأَرْسِلْ فِي</b> <b>الْمَدَائِنِ حَشِيرِينَ</b> <b>يَأْتُوكُ بِكُلِّ سَاحِرٍ عَلِيمٍ</b> <b>وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَاتُلُوا إِنَّ</b> <b>لَنَا أَجْرًا إِنْ كُنَّا نَحْنُ الْغَلِيبِينَ</b>
110. [He] wants to exit you <sup>b</sup> from your <sup>n</sup> land <sup>w</sup> ; so what (is) that you <sup>z</sup> command.	<b>قَالُوا أَرْجِهُ وَأَخَاهُ وَأَرْسِلْ فِي</b> <b>الْمَدَائِنِ حَشِيرِينَ</b> <b>يَأْتُوكُ بِكُلِّ سَاحِرٍ عَلِيمٍ</b> <b>وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَاتُلُوا إِنَّ</b> <b>لَنَا أَجْرًا إِنْ كُنَّا نَحْنُ الْغَلِيبِينَ</b>
111. Said they: <sup>z</sup> let-defer him [yours] and his brother and let-send [you <sup>s</sup> ] in the cities hashereena <sup>133</sup> (crowd-gathering summoners).	<b>قَالُوا أَرْجِهُ وَأَخَاهُ وَأَرْسِلْ فِي</b> <b>الْمَدَائِنِ حَشِيرِينَ</b> <b>يَأْتُوكُ بِكُلِّ سَاحِرٍ عَلِيمٍ</b> <b>وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَاتُلُوا إِنَّ</b> <b>لَنَا أَجْرًا إِنْ كُنَّا نَحْنُ الْغَلِيبِينَ</b>
112. Yaáteya (come) they <sup>z</sup> (to) you <sup>g</sup> by every omniscient magician.	<b>يَأْتُوكُ بِكُلِّ سَاحِرٍ عَلِيمٍ</b> <b>وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَاتُلُوا إِنَّ</b> <b>لَنَا أَجْرًا إِنْ كُنَّا نَحْنُ الْغَلِيبِينَ</b>
113. And came, the magicians (to) Pharaoh; said they: <sup>z</sup> verily for us surely remuneration, en(j) <sup>j</sup> we were we the prevailers.	<b>قَالَ نَعَمْ وَإِنْكُمْ لَمِنَ الْمُفْرِبِينَ</b> <b>فَالْأُولُو يَمْوَسَى إِمَّا أَنْ تُفْنَى وَإِمَّا</b> <b>أَنْ نَكُونَ نَحْنُ الْمَلَقِينَ</b> <b>قَالَ أَقْوَا فَلَمَّا أَقْوَا سَحَرُوا</b> <b>أَعْيُنَ النَّاسُ وَأَسْتَرْهُبُوهُمْ</b> <b>وَجَاءَهُوَسَاحِرٌ عَظِيمٌ</b> <b>*وَأَوْحَيْنَا إِلَى مُوسَى أَنَّ الْقَعْدَكَ</b> <b>فِإِذَا هِيَ تَلَقَّفُ مَا يَأْفِكُونَ</b> <b>فَوَقَعَ الْحُقْ وَبَطَلَ مَا كَانُوا</b> <b>يَعْمَلُونَ</b> <b>فَلَمَّا هَنَّا لِكَوَانَ قَلَبُوا صَبَرِينَ</b> <b>وَأَنْقَنَ السَّحَرَةُ سَجَدِينَ</b>
114. Said [he]: yes, and verily you <sup>b</sup> (are) indeed of the mugarrabeena (ones brought nigh to me).	<b>قَالَ نَعَمْ وَإِنْكُمْ لَمِنَ الْمُفْرِبِينَ</b> <b>فَالْأُولُو يَمْوَسَى إِمَّا أَنْ تُفْنَى وَإِمَّا</b> <b>أَنْ نَكُونَ نَحْنُ الْمَلَقِينَ</b> <b>قَالَ أَقْوَا فَلَمَّا أَقْوَا سَحَرُوا</b> <b>أَعْيُنَ النَّاسُ وَأَسْتَرْهُبُوهُمْ</b> <b>وَجَاءَهُوَسَاحِرٌ عَظِيمٌ</b> <b>*وَأَوْحَيْنَا إِلَى مُوسَى أَنَّ الْقَعْدَكَ</b> <b>فِإِذَا هِيَ تَلَقَّفُ مَا يَأْفِكُونَ</b> <b>فَوَقَعَ الْحُقْ وَبَطَلَ مَا كَانُوا</b> <b>يَعْمَلُونَ</b> <b>فَلَمَّا هَنَّا لِكَوَانَ قَلَبُوا صَبَرِينَ</b> <b>وَأَنْقَنَ السَّحَرَةُ سَجَدِينَ</b>
115. Said they: <sup>z</sup> O, Mosa (Moses) either that you <sup>s</sup> throw or that we be the throwers/throwing.	<b>فَالْأُولُو يَمْوَسَى إِمَّا أَنْ تُفْنَى وَإِمَّا</b> <b>أَنْ نَكُونَ نَحْنُ الْمَلَقِينَ</b> <b>قَالَ أَقْوَا فَلَمَّا أَقْوَا سَحَرُوا</b> <b>أَعْيُنَ النَّاسُ وَأَسْتَرْهُبُوهُمْ</b> <b>وَجَاءَهُوَسَاحِرٌ عَظِيمٌ</b> <b>*وَأَوْحَيْنَا إِلَى مُوسَى أَنَّ الْقَعْدَكَ</b> <b>فِإِذَا هِيَ تَلَقَّفُ مَا يَأْفِكُونَ</b> <b>فَوَقَعَ الْحُقْ وَبَطَلَ مَا كَانُوا</b> <b>يَعْمَلُونَ</b> <b>فَلَمَّا هَنَّا لِكَوَانَ قَلَبُوا صَبَرِينَ</b> <b>وَأَنْقَنَ السَّحَرَةُ سَجَدِينَ</b>
116. Said [he]: let-throw you <sup>z</sup> ; then lamma (when/whence) they <sup>z</sup> threw, they <sup>z</sup> bewitched the mankind's eyes <sup>134</sup> and istarhabo <sup>135</sup> (they <sup>z</sup> affirmably terrified) them and came/fetched they <sup>z</sup> by a great magic.	<b>وَأَوْحَيْنَا إِلَى مُوسَى أَنَّ الْقَعْدَكَ</b> <b>فِإِذَا هِيَ تَلَقَّفُ مَا يَأْفِكُونَ</b> <b>فَوَقَعَ الْحُقْ وَبَطَلَ مَا كَانُوا</b> <b>يَعْمَلُونَ</b> <b>فَلَمَّا هَنَّا لِكَوَانَ قَلَبُوا صَبَرِينَ</b> <b>وَأَنْقَنَ السَّحَرَةُ سَجَدِينَ</b>
117. And We revealed <sup>136</sup> to Mosa (Moses) that let-throw [you <sup>s</sup> ] your <sup>t</sup> staff, so edha (suddenly/whereas) she engulfs what ya'fekoona (they <sup>z</sup> speciously-concoct).	<b>فَالْأُولُو يَمْوَسَى إِمَّا أَنْ تُفْنَى وَإِمَّا</b> <b>أَنْ نَكُونَ نَحْنُ الْمَلَقِينَ</b> <b>قَالَ أَقْوَا فَلَمَّا أَقْوَا سَحَرُوا</b> <b>أَعْيُنَ النَّاسُ وَأَسْتَرْهُبُوهُمْ</b> <b>وَجَاءَهُوَسَاحِرٌ عَظِيمٌ</b> <b>*وَأَوْحَيْنَا إِلَى مُوسَى أَنَّ الْقَعْدَكَ</b> <b>فِإِذَا هِيَ تَلَقَّفُ مَا يَأْفِكُونَ</b> <b>فَوَقَعَ الْحُقْ وَبَطَلَ مَا كَانُوا</b> <b>يَعْمَلُونَ</b> <b>فَلَمَّا هَنَّا لِكَوَانَ قَلَبُوا صَبَرِينَ</b> <b>وَأَنْقَنَ السَّحَرَةُ سَجَدِينَ</b>
118. Then befell <sup>137</sup> the right <sup>x</sup> and battala <sup>138</sup> (became invalid/ceased to hold) what they <sup>z</sup> were working.	<b>وَأَنْقَنَ السَّحَرَةُ سَجَدِينَ</b>
119. So they <sup>z</sup> were worsted far-there, <sup>139</sup> and they <sup>z</sup> transposed <sup>140</sup> cringers.	<b>فَلَمَّا هَنَّا لِكَوَانَ قَلَبُوا صَبَرِينَ</b> <b>وَأَنْقَنَ السَّحَرَةُ سَجَدِينَ</b>
120. And (had been) thrown the magicians sa'jedeena (kowtowing they <sup>z</sup> ).	<b>وَأَنْقَنَ السَّحَرَةُ سَجَدِينَ</b>
121. Said they: <sup>z</sup> we believed by the worlds' Lord.	<b>فَالْأُولُو إِمَّا نَعَمَّ بِرَبِّ الْعَالَمِينَ</b> <b>رَبُّ مُوسَى وَهَرُونَ</b>
122. Lord (of) Mosa (Moses) and Haroona (Aaron).	<b>فَالْأُولُو إِمَّا نَعَمَّ بِرَبِّ الْعَالَمِينَ</b> <b>رَبُّ مُوسَى وَهَرُونَ</b>
123. Said Pharaoh:believed you <sup>c</sup> by Him/him before that	<b>فَالْأُولُو إِمَّا نَعَمَّ بِرَبِّ الْعَالَمِينَ</b> <b>رَبُّ مُوسَى وَهَرُونَ</b>

<sup>133</sup> The word “حاشرين” is plural, masculine, subjective noun, rooted in the word حشر meaning: gathered crowdedly. So, “حاشرين” summoners that gather the crowds. No English equivalent for “حاشرين”.

<sup>134</sup> What is to be noted here is the Qur'anic precise description of the fact that the magician did bewitch the eyes of the people, i.e. the facts of the physical reality remained unchanged but it appeared to the eyes of the beholders the great effect of the “make belief” of the magicians.

<sup>135</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>136</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

<sup>137</sup> The Arabic text literally says ”” وفع ” that is, fell from above descended down on every one and nullified the untruth.

<sup>138</sup> The Arabic word “battala”=“بطل” is intransitive past tense, for which there is no English equivalent, meaning it became invalid. [Like the word “fell” in the preceding footnote, is intransitive].

<sup>139</sup> In Arabic the demonstrative noun: هنّاك “هناك” and هنّاك “هنا” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the بعيّد “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

<sup>140</sup> The word “انقلبو”=“they<sup>z</sup> transposed,” means they betook themselves becoming.

<sup>1759</sup> The ل in ”القسم”=”القطعن” and الأصلين” are juratory amounts to= التأكيد ” i.e. affirmation, expressed in both cases by “assuredly”

[I] proclaim/permit for you<sup>z</sup>; verily this (is) indeed a machination<sup>x</sup> you<sup>c</sup> machinated it<sup>x</sup> in the city,<sup>w</sup> to you<sup>z</sup> egress of it<sup>w</sup> its<sup>w</sup> folks; so will know you<sup>z</sup>.

ءَادَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرُوتُمُوفٌ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

لَأَقْطِعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ ثُمَّ لَا صَلَبَنَّكُمْ أَجْمَعِينَ

فَالْأُولَاءِ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ

124. Assuredly *oqatte'a*<sup>141</sup> ([I] shall indeed recurrently cut) off your<sup>n</sup> hands<sup>w</sup> and feet<sup>w</sup> from *khelafen*<sup>142</sup> (*opposite-sides*); afterwards surely *ossallebannakom* ([I] shall recurrently crucify you<sup>b</sup>) wholes.

125. Said they<sup>z</sup>: verily we (are) to our Lord (are) transposing<sup>143</sup>.

126. And not [you<sup>s</sup>] avenge<sup>144</sup> from us except that we believed by our Lord's *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) *lamma* (*when/whence*) it<sup>w</sup> came<sup>w</sup> (*to*) us; O, our Lord: *afregh* (*let-[You<sup>s</sup>] descend/pour*) on us patience and *tawaffana* (*let-[You<sup>s</sup>] receive us while dying*) (*as*) Muslims.

127. And said the chiefs from Pharaoh's people: do[you<sup>s</sup>] leave *Mosa* (*Moses*) and his people to corrupt they<sup>z</sup> in the land<sup>w</sup> and [he] leaves you<sup>g</sup> and your<sup>t</sup> deities; said [he]: [we] shall *noqattelo* ([we] iteratively kill) their sons and affirmably let live<sup>145</sup> their women, and verily we (are) above them conquerors.

وَمَا تَنْقِمُ مِنَا إِلَّا أَنْ ءَامَنَا بِغَايَتِ رَبِّنَا لَمَّا جَاءَنَا رَبِّنَا أَفْرَغَ عَلَيْنَا صَبْرًا وَتَوْفِنَا مُسْلِمِينَ

وَقَالَ الْمَلَأُ مِنْ قَوْمٍ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذْرُكُ وَهَلْتَكُ قَالَ سَنُقْتَلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

فَالْأُولَاءِ إِنَّا لِقَوْمِهِ أَسْتَعِيْنُوا بِاللهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِللهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعِنْقَةُ لِلْمُتَّقِينَ

فَالْأُولَاءِ أُوذِنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جَعَلْنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهَلِّكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيُنَظِّرَ كَيْفَ تَعْمَلُونَ

وَلَقَدْ أَخْذَنَا إِلَالِ فِرْعَوْنَ بِالسَّيْنَ وَنَقْصَنَ مِنَ الْثَمَرَاتِ لَعَلَّهُمْ يَذَكَّرُونَ

فَإِذَا جَاءَتْهُمْ لَحْسَنَةٌ قَالُوا لَنَا هَذِهِ وَإِنْ تُصْبِحَ سَيِّئَةً يَطْبِرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَا

128. Said *Mosa* (*Moses*) for his people: *ista'eno* (*let-you<sup>z</sup> seek assistance*) by Allah and *issber* (*let-you<sup>z</sup> hold on patiently*); verily the Earth<sup>w</sup> (*is*) for Allah bequeaths it<sup>w</sup> [*He*] (*for*) whom<sup>p</sup> [*He*] wills of His *eba'de* (*worshippers/-submitters/slaves*) and the *aa'qebato* (*consequence*)<sup>w</sup> (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

129. Said they<sup>z</sup>: we (*had been*) annoyed from before that *ta'ateyna* ([you<sup>s</sup>]: *come to/appear among us*) and from after what you<sup>g</sup> came (*to*) us; said [he]: *asa* (*craving a deed beyond one's means that, may*) your<sup>n</sup> Lord perishes your<sup>n</sup> enemy and *yestakhlefakum* ([*He*] makes you<sup>b</sup> vicegerents) in the land<sup>w</sup>; so [*He*] looks how you<sup>z</sup> work.

130. And *laqad* (*verily, already and affirmatively*) We took the Pharaoh's *aala* (*family, house, kin, chiefs, followers*) by the *seneena* (*famine and drought*) and a decrease of the *thamara'te*<sup>w</sup> (*trees/plants/crops/fruits*)<sup>w</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) they *yadhdha-karona* (*repetitively-reminisce*).

131. Then if came<sup>w</sup> (*to*) them the *hasanato*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> said they<sup>z</sup>: for us this<sup>w</sup>; and *en* (*when/if*) betided them a *sayyeaton*<sup>w</sup> (*demeritorious-deed*)<sup>w</sup> forebode

<sup>141</sup> The Arabic word is in the *intensive form* ("أَقْطَعُنَّ") so *recurrent* is here used to give this *intensity*.

<sup>142</sup> From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot.

<sup>143</sup> The word "تَقْلِبُهُمْ" = "their transpose," means their *betaking themselves uninhibitedly moving*.

<sup>144</sup> The word "نتقم" "نتقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See *اللسان الراغب*.

<sup>145</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter م when added to a word, as *استحيوا*.

they<sup>z</sup> by Mosa (Moses) and whom<sup>P</sup> (were) with him. Indeed, verily only their omen (is) enda (by Rule of) Allah [and,] but most of them know not.

إِنَّمَا طَبَّرُهُمْ عِنْدَ اللَّهِ وَلَكِنْ  
أَكْثَرُهُمْ لَا يَعْلَمُونَ

132. And said they:<sup>z</sup> surely whatever<sup>146</sup> ta'ateena<sup>x</sup> ([you<sup>s</sup>] produce/come to us) by it<sup>x</sup> of an Aya'ten<sup>w</sup> (miracle/sign/proof) to bewitch us by it<sup>w</sup> then not we (are) for you<sup>g</sup> surely believers.

وَقَالُوا مَهِمَا تَأْتَنَا بِهِ مِنْ ءَايَةٍ  
لِتَسْحِرَنَا بِهَا فَمَا نَحْنُ لَكَ  
بِمُؤْمِنِينَ

133. So We sent on them the flood<sup>x</sup> and the locusts<sup>x</sup> and the lice<sup>x</sup> and the frogs<sup>w</sup> and the blood<sup>x</sup> Aya'ten<sup>w</sup> (miracles/signs/proofs) (which had been made) expounders<sup>w</sup>; then istakbaro<sup>147</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) and they<sup>z</sup> were people criminals.

فَأَرْسَلْنَا عَلَيْهِمُ الظُّوفَانَ وَالْجَرَادَ  
وَالْقُملَ وَالضَّفَادَعَ وَالدَّمَءَ إِيمَاتٍ  
مُفَصَّلَاتٍ فَاسْتَكَبُرُوا وَكَانُوا  
قَوْمًا مُجْرِمِينَ

134. And lamma (when/ whence) befell on them the rejzo<sup>148</sup> (successive: convulsive and perturbing torment) said they<sup>z</sup>: O, Mosa (Moses) let invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord by what covenanted [He] endaka (with you<sup>g</sup> / by you<sup>g</sup>); indeed en(if) doffed you<sup>g</sup> a'n(off) us the rejza (=rejzo), surely assuredly<sup>149</sup> we believe for you<sup>g</sup> and surely assuredly we send with you<sup>g</sup> Israel's sons.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرَّجَزُ قَالُوا  
يَمُوسَى أَدْعُ لَنَا رَبَّكَ بِمَا عَاهَدَ  
عِنْدَكَ لَيْرَنْ كَشْفَتَ عَنَّا  
الرَّجَزَ لِتُؤْمِنَ لَكَ وَلَنْرِسْلَنْ مَعَكَ  
بَنِي إِسْرَائِيلَ

135. Then when We doffed a'n (off) them the rejza<sup>150</sup> (successive: convulsive and perturbing torment) to ajalen<sup>151</sup> (term-limit)<sup>x</sup> they (are) ba'legho (ones reaching) it<sup>x</sup> edha (suddenly/ whereas) they yankothona (they<sup>z</sup> infract/infringe).

فَلَمَّا كَشَفْنَا عَنْهُمُ الرَّجَزَ إِلَى أَجَلٍ  
هُمْ بِلِغْوَهٍ إِذَا هُمْ يَنْكُثُونَ

136. So We revenged from them, so We drowned them in the yamme (deep and extended body of salty or sweet water) because surely they<sup>z</sup> denied by Our Aya'te<sup>w</sup> (miracles/signs/proofs) and they<sup>z</sup> were a'n (regarding) it<sup>w</sup> neglectors.

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي  
الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِغَايَتِنَا  
وَكَانُوا عَنْهَا غَافِلِينَ

137. And We bequeathed the people whom<sup>r</sup> they<sup>z</sup> were youstadha'fona<sup>152</sup> (being deemed weaklings they<sup>z</sup>), the land's<sup>w</sup> mashareqa<sup>x</sup> (sunrise's loci)<sup>x</sup> and its<sup>w</sup> maghreba<sup>x</sup> (sunset's loci)<sup>x</sup> which<sup>u</sup> We blessed in it<sup>w</sup>; and concluded<sup>w</sup> your<sup>t</sup> Lord's word<sup>w</sup> the husna<sup>w</sup> (all around most beautiful/excellent-result)<sup>w</sup><sup>153</sup> on Israel's sons by what ssabara (had held on patiently) they<sup>z</sup> and We destroyed what was yassna'o (carefully crafting) Pharaoh

وَأَرْثَنَا أَلْقَوْمَ الَّذِينَ كَانُوا  
يُسْتَضْعِفُونَ مَشْرِقَ الْأَرْضِ  
وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَتَّ  
كَلْمَتَ رَبِّكَ الْحُسْنَى عَلَى بَنِي  
إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمْرَنَا مَا  
كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ

<sup>146</sup> There was a raging controversy around word "مهما." Some were saying it is made up of (a) "مه ما" where the "مه" for silencing, and "ما" the article of surety. And others say that "مهما" is really made up of (b) "ما ما" for "ما" the article of surety. The case was finally settled in favor of (b), as led by سيبويه and other linguists, who maintained that the article "مهما" is conditional article, made up of "ما ما". The first "ما" is for punishment and the second for surety. But to prevent the meeting of two similar letters the "م" in the first "ما" was changed to a "ه," leaving the second "ما" of surety intact.

<sup>147</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>148</sup> The word "رجز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

<sup>149</sup> The word "الْأَجْل" in "لِتُؤْمِنَ" and "لِتَأْكِيدَ" are juratory "الْأَجْل" amounting to = "الْأَجْل" i.e. affirmation, expressed in both cases by "assuredly"

<sup>150</sup> Ibid.

<sup>151</sup> The word "الْأَجْل" means term-limit, see اللسان.

<sup>152</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>153</sup> The word "الْحُسْنَى" by itself, i.e. not in the sense of "prefix or postfix annexation" ( مضاف أو مضاف اليه ), in The Qur'an almost always means "Paradise," except in a few cases where it could mean: (1) excellent-attribute, (2) excellent-result, all around most beautiful). Perhaps in this great Ayah, "excellent-result" is one of those cases. As Israel's sons had inherited all that Pharaoh and his people possessed after the Pharaoh and his people were drowned.

and his people and what they<sup>z</sup> were trellising.

138. And We (*caused to*) pass-over by Israel's sons the sea, then *ata* (*hap*) they<sup>z</sup> on a people *ya'akefoona* (*devoting/dedicating themselves as anchorites they*<sup>z</sup>) on idols for them; they<sup>z</sup> said: O, *Mosa* (*Moses*) let-make [*you*<sup>s</sup>] for us an *elahan* (*a deity*) just-as for them *alehaton* (*deities*); said [*he*]: verily you<sup>b</sup> (*are*) people *tajhaloona*<sup>154</sup> (*you<sup>z</sup> act ignorantly/incorrectly*).

139. Verily these *mutabbaron* (*is ruinate/damaging*) what they (*are*) in [it<sup>x</sup>] and a falsehood<sup>x</sup> (*is*) what they<sup>z</sup> were working.

140. Said [*he*]: do other than Allah *abghey* ([I] *earnestly-quest*) you<sup>b</sup> *elahan* (*deity*); while He favored/preferred you<sup>b</sup> over the worlds<sup>155</sup>.

141. And *edh* (*when/since*) We delivered you<sup>b</sup> from Pharaoh's *aal'e* (*family/house/kin/chiefs/followers*), they<sup>z</sup> afflict you<sup>z</sup> the ill torment, *youqattelona* (*iteratively slaughtering they<sup>z</sup>*) your<sup>n</sup> sons and *yastah'youna*<sup>156</sup> (*they<sup>z</sup> affirmably-let-live*) your<sup>n</sup> women, and in *tha'lekum* (*collective-asar-that*)<sup>x</sup> (*is*) a great essay from your<sup>n</sup> Lord.

142. And We promised *Mosa* (*Moses*) thirty nights<sup>w</sup> and concluded it<sup>w</sup> by ten, so concluded his Lord's appointment forty nights<sup>w</sup>; and said *Mosa* (*Moses*) for his brother *Haroona* (*Aaron*): let-succeed me [*you*<sup>s</sup>] in my people and let-reconcile [*you*<sup>s</sup>] and let-not *tattabe'a* (*closely-followed* [*you*<sup>s</sup>]) the corrupters' path.

143. And *lamma* (*when/whence*) came *Mosa* (*Moses*) for Our appointment and spoken to him his Lord, said [*he*]: my Lord, let-show me [*You*<sup>s</sup>], I look to You.<sup>g</sup> Said [*He*]: never [*you*<sup>s</sup>] see Me; [and,] but let-look [*you*<sup>s</sup>] at the mountain<sup>x</sup> so *en(if)* [*it*<sup>x</sup>] stayed-put in its<sup>x</sup> place, then [*you*<sup>s</sup>] will see Me; so *lamma* manifested his Lord for the mountain<sup>x</sup> [*He*] made it<sup>x</sup> *dakkan* (*razed-smooth-even*); and tumbled *Mosa* (*Moses*) faintly; then *lamma* [*he*] regained consciousness said [*he*]: *subbanaka*<sup>157</sup> (*hallowedly and marvelously we deem You*<sup>g</sup> *transcending all defects and we solemnly stand in awe and utmost consecration of* You<sup>g</sup> *I repented to You*<sup>g</sup> and I am first, (*of*) the believers.

وَمَا كَانُوا يَعْرُشُونَ

وَجَنَّوْنَا بَيْنَ إِسْرَائِيلَ الْبَحْرَ  
فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى  
أَصْنَامٍ لَهُمْ قَالُوا يَمْوَسِي  
أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ إِلَهٌ  
قَالَ إِنْكُمْ قَوْمٌ تَجْهَلُونَ

إِنْ هُنُّ لَا مُتَبَرِّمُونَ فِيهِ وَيَنْطِلُ مَا  
كَانُوا يَعْمَلُونَ

قَالَ أَغْيِرُ اللَّهُ أَبْغِيْكُمْ إِلَهًا وَهُوَ

فَضْلُكُمْ عَلَى الْعَالَمِينَ

وَإِذْ أَخْبَيْنَاكُمْ مِنْ إِالِ فَرَعَوْنَ  
يُسْمُونَكُمْ سُوءَ الْعَذَابِ  
يُقَاتِلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ  
نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ

رِبَّكُمْ عَظِيمٌ

\* وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً  
وَأَتَمَّنَهَا بِعَشْرَ فَتَمْ مِيقَتُ رَبِّهِ  
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ  
هَرُورَ أَخْلَفْنِي فِي قَوْيٍ وَأَصْلَحْ  
وَلَا تَتَبَعَ سَبِيلَ الْمُفْسِدِينَ

وَلَمَّا جَاءَ مُوسَى لِمِيقَتِنَا  
وَكَلَمَهُ رَبِّهِ قَالَ رَبِّ أَرْبَعَ أَنْظَرْ  
إِلَيْكَ قَالَ لَنْ تَرَبَّنِي وَلَكِنْ أَنْظَرْ  
إِلَى الْجَبَلِ فَإِنْ أَسْتَقِرْ مَكَانَهُ  
فَسُوفَ تَرَبَّنِي فَلَمَّا تَجَلَّ رَبِّهِ  
لِلْجَبَلِ جَعَلَهُ دَكَّا وَخَرَّ  
مُوسَى صَعِقاً فَلَمَّا أَفَاقَ قَالَ  
سُبْحَانَكَ تُبَتْ إِلَيْكَ وَأَنَا أَوْلَى

الْمُؤْمِنِينَ

<sup>154</sup> The word “تجهلون”=“tajhaloon” is rooted in جهل “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

<sup>155</sup> Qur'an commentators say that is of their time; i.e. this preference is with respect to people of their time.

<sup>156</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>157</sup> The word “subbanaka”=“سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subbanaka”=“سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

144. Said [He]: O, Mosa (Moses) verily I *isstafayto*<sup>158</sup> (*I superlatively and exclusively selected*) you<sup>g</sup> over the mankind by My messages<sup>w</sup> and by My speech<sup>x</sup> So let-take [you<sup>s</sup>] what *atayto* (*I accorded*) you<sup>g</sup> and let-[you<sup>s</sup>] be<sup>x</sup> of the thinkers.

قَالَ يَمْوَسَى إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرَسْلَتِي وَبِكَلْمَيِ فَخُذْ مَا أَتَيْتُكَ وَكُنْ مِّنَ الشَّاكِرِينَ ﴿١٥٨﴾

145. And We wrote for him in the tablets of every-thing an exhortation<sup>w</sup> and an expounding<sup>x</sup> for every-thing;<sup>x</sup> so let-take [you<sup>s</sup>] it<sup>w</sup> by a strength<sup>w</sup>; and let-command [you<sup>s</sup>] your<sup>t</sup> people(*to*) take they<sup>z</sup> by its<sup>w</sup> *ahsa'ne*<sup>159</sup> (*perfecter and beautifuler*); [I] shall show you <sup>b</sup> home<sup>w</sup> (*of*) the *faseeqena*<sup>160</sup> (*rebels-vis-à-vis Allah's command*).

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأُمْرًا قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأْوَرِيكُمْ دَارَ الْفَسَقِينَ ﴿١٥٩﴾

146. [I] shall avert *a'n*(off) My *Aya'te*<sup>w</sup> (*messages/ signs/ proofs*) who<sup>r</sup> *yatakabbaroona*<sup>161</sup> (*they<sup>z</sup> who practice pridefullness*) in the Earth<sup>w</sup> by other than the right; and *en*(if) they<sup>z</sup> see every *Aya'ten*<sup>w</sup> (*singular of Aya'e<sup>w</sup>*), they<sup>z</sup> believe not by it;<sup>w</sup> and *en* they<sup>z</sup> see path<sup>x</sup> (*of*) the *rosh'de*<sup>162</sup> (*mature-discernment/ rational guidance to the right*) not *yattakhetho* (*they take-and-make*) it<sup>x</sup> (*for*) a path;<sup>x</sup> and *en* they<sup>z</sup> see path<sup>x</sup> (*of*) the *ghayye*<sup>163</sup> (*misguidance/ straying because of fallacious belief resulting in disappointment*) *yattakhetho* it<sup>x</sup> (*for*) a path<sup>x</sup>; *tha'leka*(*afar-that-it/*)<sup>x</sup>, (*is*) because that they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> and they were off it<sup>w</sup> neglectors.

سَأَصْرُفُ عَنْ إِيمَانِ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ إِيمَانٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرَّشْدِ لَا يَتَخَذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيْرِ يَتَخَذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِإِيمَانِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٦٠﴾

147. And who:<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*messages, signs, proofs*) and the Hereafter's<sup>w</sup> *lega'a* (*meeting with*) miscarried<sup>w</sup> their works. Are they<sup>z</sup> (*to be*) requited except (*for*) what they<sup>z</sup> were working.

وَالَّذِينَ كَذَّبُوا بِإِيمَانِنَا وَلِقاءَ الْآخِرَةِ حَبَطَتْ أَعْمَالُهُمْ هَلْ تَحْزُرُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٦١﴾

148. And *ittakhathha*<sup>164</sup> (*took and presumed*) Mosa's (Moses) people from after him of their ornaments a calf, *jasadan*<sup>165</sup> (*tinged-physique*) for it<sup>x</sup> a low; have they<sup>z</sup> not seen that it<sup>x</sup> neither speaks(*to*) them, nor[*it*<sup>x</sup>] divinely-guides them a path; *ittakhatho*(*they took-and-presumed*) it<sup>x</sup> (*a deity*) and they<sup>z</sup> were *dha'lumeena*<sup>166</sup> (*injustice-doers*).

وَأَنْخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلَيْمَهُ عَجَلاً حَسَدَهُ خُوَارُ الْمَرْ يَرَوَا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا أَخْذُوهُ وَكَانُوا ظَلَمِينَ ﴿١٦٢﴾

<sup>158</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: *selected the best from among other similars*. The word is a *transitive verb* by (a) *itself or (b)* with the *prepositional letter “على”*. In the case of (a) it could include *more than a single element*. In the case of (a) *اصطفاء* “الاصطفاء” is for *superlative selection* (i.e. taken the *best of the bests*) for: a *mission, preference, or bestowment of a privilege over the entity subject of اصطفاء*.” In the case of (b) the subject of “اصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

<sup>159</sup> There is no English word for *احسن* = *ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>160</sup> See the Lexicon attached to this Translation for this important word *faseeqoon* and its grammatical inflections.

<sup>161</sup> The word “*yatakabbaroona*=”*يتکبرون* does not have an exact English equivalent *per se*. It is a *present/future tense addressing addressees*: *they stand haughtily above submission*. Hence, we transliterate and parenthetically explain.

<sup>162</sup> See the Lexicon attached to this Translation for explanation and elaboration on this word, under “rushdo.”

<sup>163</sup> The word “الضلال المبني على اعتقاد فاسد نتج عنه خيبة” = “الغي” = *اللسان الراغب* and *اللسان*, that is the *misguidance/ straying because of a fallacious belief resulting in a disappointment*. See the Lexicon attached to this Translation for explanation and elaboration on this word, under “rushdo.”

<sup>164</sup> The word “اتخذ” from “افتتعال” which is “الاتخاذ” “الاتخاذ” for *taking and making and presuming some-thing about what was taken*. Thus, it is *not just the mere taking*.

<sup>165</sup> The word “جسم”= a *tinged-physique* versus “body” be it *tinged* (colored) or *not*. See the Lexicon attached to this Translation for explanation and elaboration on this word, under “rushdo.”

<sup>166</sup> The word “ظلمين” = “the injustice-doer,” as “ظلم” = “injustice.” See footnote 148 below.

149. And *lamma* (when/ whence) (had been) fallen in their hands<sup>w167</sup> and saw they<sup>z</sup> that *qad*(already and affirmatively) strayed they<sup>z</sup> said they:<sup>z</sup>indeed *en(if)* not *yarham* (mercy-gives) us our Lord and [He] forgives [for] us, surely we assuredly<sup>168</sup> be of the losers.

150. And *lamma* (when/ whence) returned *Mosa* (Moses) to his people angrily, sorrowfully, said [he]: wretched what succeeded me you<sup>z</sup> from after me; have you<sup>c</sup> hastened your<sup>n</sup> Lord's command; and [he] threw the tablets and [he] took by head<sup>x</sup> of his brother pulling it<sup>x</sup> to him. Said [he]: my mother's son, verily the people *istadh'a foney*<sup>169</sup>(they<sup>z</sup> deemed me a weakling)and *kado* (they<sup>z</sup> nighed/ verged/ almost) kill me<sup>z</sup>; so *latush'met*<sup>170</sup>(let-not [you<sup>s</sup>] have-schadenfreude i.e. glee over others' misfortune) by me the foes and let-[you<sup>s</sup>] not make me with the people, the *dha'lumeena*<sup>171</sup>(injustice-doers).

151. Said[he]: my Lord, let-forgive [You<sup>s</sup>] for me and for my brother and let-admit us [You<sup>s</sup>] in Your<sup>t</sup> mercy<sup>w</sup> and You<sup>s</sup>(are) *arhamo* (most merciful) of the *raheemeena* (mercy-givers).

152. Verily who<sup>r</sup> *ettakhatho*<sup>172</sup> (they took and made) the calf (deity), shall attain them a wrath<sup>x</sup> from their Lord and ignominy<sup>w</sup> in the life<sup>w</sup> (of) the world<sup>w</sup> and like *tha'leka*(afar-that-it/ that)<sup>x</sup>, [We] requite the *musta'reena* (crafters of lies for fraudulent end).

153. And who<sup>r</sup> they<sup>z</sup> worked the *sayye'aa'te*<sup>w</sup> (demeritorious-deeds)<sup>w</sup> after-wards repented they<sup>z</sup> from after it<sup>w</sup> and they<sup>z</sup> believed, verily your<sup>t</sup> Lord from after it<sup>w</sup> (is) surely *Ghafoor* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

154. And *lamma* (when/ whence) stilled<sup>173</sup> *a'n* (off) *Mosa* (Moses) the wrath<sup>x</sup> [he] took the tablets<sup>w</sup> and in its<sup>w</sup> inscription<sup>w</sup> a *hudan* (divine-guidance)<sup>x</sup> and a mercy<sup>w</sup> for whom<sup>r</sup> they (are) for their Lord dread they.<sup>z</sup>

155. And chose *Mosa* (Moses) (of) his people seventy men for Our appointment; then *lamma* (when/ whence) took<sup>w</sup> them the *rajsato* (*Shudder-she*<sup>y</sup>/ *Tremor-she*<sup>y</sup>), said

وَلَمَّا سُقطَ فِي أَيْدِيهِمْ وَرَأُوا أَنَّهُمْ  
قَدْ ضَلُّوا قَالُوا لِئِنْ لَمْ يَرَحْمَنَا  
رَبِّنَا وَيَغْفِرْ لَنَا لَنْكُونَ مِنَ  
الْخَسِيرِينَ

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ  
غَضِبَنَ أَسْفًا قَالَ بِعَسْمًا  
خَلْفَتُونِي مِنْ بَعْدِي أَعْجَلْتُمْ أَمْرِي  
رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخْذَ بِرَأْسِ  
أَخِيهِ تَجْرِهِ إِلَيْهِ قَالَ أَبْنَ أَمْ إِنَّ  
الْقَوْمَ أَسْتَضْعُفُونَ وَكَادُوا  
يَقْتُلُونِي فَلَا تُشْمِتُ بِالْأَعْدَاءِ  
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ  
قالَ رَبِّ أَغْفِرْ لِي وَلَا خِيَ  
وَأَدْخِنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ  
الْرَّحِيمِينَ

إِنَّ الَّذِينَ أَخْنَدُوا الْعَجْلَ  
سِيَّنَاهُمْ غَضَبٌ مِّنْ رَبِّهِمْ وَذَلِكَ  
فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ  
نَجْزِي الْمُفْتَرِينَ

وَالَّذِينَ عَمِلُوا أَسْيَعَاتٍ ثُمَّ تَابُوا  
مِنْ بَعْدِهَا وَإِمَانُوا إِنَّ رَبَّكَ مِنْ  
بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ  
أَخْذَ الْأَلْوَاحَ وَفَرَقَ نُسْخَتَهَا هُدَىٰ  
وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهُونَ  
وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ  
رَجُلًا لَّمْ يَقِنْتَهُ فَلَمَّا أَخْذَهُمْ

<sup>167</sup> The Qur'anic phrase: "And when (had been) fallen in their hands" is an Arabic *tongue* expression meaning they were *filled with sorrow and regret* for some failure(s). That is because when a person feels very sorry, he drops his *head into his hand or hands and may even bite the hand in regret*. So, the expression came to pass.

<sup>168</sup> The "لـ" in "النَّكُونَ" is a *juratory* "الْتَّاكِيد" = "الْقُسْم" = "الْأَلْقَام" = "الْأَلْوَاح" amounting to = "الْأَلْوَاح" i.e. affirmation, expressed by "assuredly."

<sup>169</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>170</sup> The Arabic verb "شَمَتْ" is present tense of "شَمَتْ" meaning *to gloat/ derive joy out of others' misfortune*. But in English there is no verb for the Germanic rooted word *schadenfreude*. Hence, we resorted to this kind of round about way of making a *verb-construction* of the word by preceding it with "have."

<sup>171</sup> The ظالِمِينَ = "the injustice-doer," as ظالم = "injustice." See footnote 148 below.

<sup>172</sup> The word "أَخْذَ" "الْأَخْذَ" "أَفْتَعَلَ" from "الْأَخْذَ" which is "الْأَخْذَ" for "الْأَخْذَ" as stated in *Lisan al-Arab*; therefore, "أَخْذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere *taking*.

<sup>173</sup> It is remarkable to note here that the Qur'anic term "سَكَتْ" = "stilled," (in the intransitive mode) as if the "wrath" came to a silence. In other words, rather than to say when *Moses subdued his wrath*.

[he]: my Lord had You<sup>g</sup> willed You<sup>g</sup> (*could have*) perished them from before and *eyyaya*<sup>174</sup> (*indeed including me*); do [You<sup>s</sup>] perish us by what did the mooncalves of us; *en* (*not*) it<sup>w</sup> except Your<sup>t</sup> essay<sup>w</sup> [You<sup>s</sup>] mislead by it<sup>w</sup> whom<sup>p</sup> [You<sup>s</sup>] will and divinely-guide whom<sup>p</sup> [You<sup>s</sup>] will; You<sup>s</sup> (*are*) our *Wa'leyo* (*Guardian/Ally*), so let-forgive[You<sup>s</sup>] for us and *erham* (*let-[You<sup>s</sup>] mercy-give*) us, and You<sup>s</sup> (*are*) *khayro* (*choicer/worthier*) (*of*) the *Ghafereena* (*forgiveness Givers*).

الْرَّجِفَةُ قَالَ رَبُّ لَوْ شَئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّنِي أَهْلَكْتَا بِمَا فَعَلَ السَّفَهَاءُ مِنَا إِنْ هِيَ إِلَّا فِتْنَةٌ تُضِلُّ هَبَّا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِنَا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الْغَفَرِينَ

156. And let-write [You<sup>s</sup>] for us in this<sup>w</sup> world<sup>w</sup> a *hasanatan*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> and in the Hereafter<sup>w</sup>; verily we *hudna*<sup>175</sup> (*we had adopted the Jewish “law”/ customs/-repented*) to You<sup>g</sup>; said[He]: My torment<sup>x</sup> [I] betide by it<sup>x</sup> whom<sup>p</sup> [I] will and My mercy<sup>w</sup> expanded-she<sup>176</sup> (*to include*) every-thing, [I] shall write it<sup>w</sup> for whom<sup>r</sup> *yattaqona* (*they reverentially guard not to displease Allah*) and *youatona* (*they<sup>z</sup> accord and fulfill the obligations of* the *Zakata*<sup>w177</sup> (*prescribed percentage of personal possessions*)<sup>w</sup> and who<sup>r</sup> they by Our *Aya'te*<sup>w</sup> (*messages/signs/proofs*) they<sup>z</sup> believe.

\* وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدَنَا إِلَيْكَ قَالَ عَذَافَ أَصِيبُ بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَقَوَّنُونَ وَبُؤْتُونَ الْزَّكَوَةَ وَالَّذِينَ هُمْ بِعَيْنِنَا يُؤْمِنُونَ

157. Who<sup>r</sup> *yatta'beo* (*closely-follow*) they<sup>z</sup> the messenger, the prophet the *omme*<sup>178</sup> (*he who is unlettered*) whom<sup>x</sup> they<sup>z</sup> find him written *enda* (*with, in books with*) them in the *Torah*<sup>w</sup> and the *Enjee*<sup>k</sup> (*Euangelion/Gospel*)<sup>x</sup>; [He] commands them by the *ma'afoon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and [he] restrains them *a'n* (*regarding*) the *munka're* (*rationally-/Sharey'ah unacceptable deed/say*) and[he] legitimizes for them the goodies<sup>w179</sup> and[he] illegitimizes on them the *khaba'etha*<sup>180</sup> (*wicked/bad/ill-natured*) and *yadha'o* (*he believes/spares*) *a'n*(*off*) them their *isra*<sup>181</sup> (*severe, personal, and most burdensome obligation*) and the shackles which<sup>u</sup> were-she<sup>y</sup> on them; so who<sup>r</sup> they<sup>z</sup> believed by him and deferentially-supported<sup>182</sup> him and they<sup>z</sup> succored him and they<sup>z</sup> closely followed the illumination<sup>x</sup> which<sup>x</sup> (*had been*) descended with him, those they (*are*) the thrivers.

الَّذِينَ يَتَبَعُونَ الرَّسُولَ النَّبِيَّ الْأَمِيَّ الَّذِي سَجَدُونَهُ مَكْتُوبًا عِنْهُمْ فِي التَّورَةِ وَالْإِنجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ وَسُلِّلَ لَهُمُ الْطَّيِّبَاتِ وَسُخْرُمْ عَلَيْهِمُ الْخَبَيِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَلُ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

158. Let-say [you<sup>s</sup>]: O, you the mankind; verily I am Allah's messenger to you<sup>b</sup> together; Who for Him (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship,

قُلْ يَأْتِيهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَمْ يَكُنْ مُّلْكُ

<sup>174</sup> The word “أَدَةٌ تُوكِيدُ لِضَمِيرِ مَنْصُوبٍ” = “إِيَّاهُ” = an article of *intensity* for an *objective pronoun*.

<sup>175</sup> The word “*hudna*” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

<sup>176</sup> The word “وَسَعَتْ” = “*Expanded*” means *is already broadened* to contain/include.

<sup>177</sup> See the Lexicon attached to this Translation for what exactly the *Zakah* is and its *implications*.

<sup>178</sup> The word “أَمِيٌّ” = “unlettered.” In English “unlettered” is an *adjective*, so no plural for it. So, I resort to *transliteration* and *parenthetical explanation*.

<sup>179</sup> The word “طَبِيعَاتٍ” = “goodies” = “goodies,” = a feminine gender means anything *delectable and legitimate*.

<sup>180</sup> The *wicked, bad and ill-natured*.

<sup>181</sup> See the Lexicon attached to this Translation for this is very important word.

<sup>182</sup> The word “عَزَّرَهُ” in *النَّصْرَةِ مَعَ التَّعْظِيمِ* = *عزَّرَهُ*, i.e. deferential support. See *الراغب*.

no an *elaha* (*a deity*) except Him; [He] quickens and [He] deadens<sup>183</sup>; so let-believe you<sup>z</sup> by Allah and His messenger<sup>x</sup>, the prophet<sup>x</sup> the *ommey*<sup>184</sup> (*he who is unlettered*), who<sup>x</sup> believes [he] by Allah and His words<sup>w</sup> and *ettabe'o* (*let-closely follow*) him you<sup>z</sup> *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> *tahtadona* (*you<sup>r</sup> find and accept the divine-guidance*).

السَّمَوَاتِ وَالْأَرْضَ لَا إِلَهَ إِلَّا  
هُوَ يُحْيِيٌ وَيُمِيتُ فَقَامُوا بِاللهِ  
وَرَسُولِهِ أَنَّبِيَ الْأَمِيَ الَّذِي  
يُؤْمِنُ بِاللهِ وَكَلَمَتِهِ وَاتَّبَعَهُ  
لَعَلَّكُمْ تَهَدُونَ

159. And of Mosa's (Moses') people an *ummaton*<sup>w</sup> (*community*)<sup>w</sup> *yahdona* (*they<sup>z</sup> divinely-guide*) by the right<sup>x</sup> and by it<sup>x</sup> *yaa'deloona* (*they<sup>z</sup> equalize/ render-justice*).

وَمِنْ قَوْمٍ مُوسَىٰ أُمَّةٌ يَهُدُونَ  
بِالْحَقِّ وَيَهُدِّيٌ يَعْدِلُونَ

160. And *qatta'a* (*recurrently cut*) them We twelve *asbattan* (*Jewish tribes*)<sup>185</sup> *Umaman*<sup>w</sup> (*communities*)<sup>w</sup> and We revealed<sup>186</sup> to Mosa (Moses) *edb* (*when/ since*) his people *istasghaho*<sup>187</sup> (*sought him water availability*), that let-strike [you<sup>r</sup>] with your<sup>t</sup> staff the stone<sup>x</sup> then *enba'jasat* (*gushed through narrow vent*) from it<sup>x</sup> twelve wells,<sup>w</sup> *qad* (*already and affirmatively*) knew each people their *mashraba*<sup>x</sup> (*drinking-place*)<sup>x</sup> and We over-shadowed the clouds over them and We descended on them the *Manna*<sup>188</sup> and the quails; let-eat you<sup>z</sup> from goodies<sup>w<sup>189</sup> (*of*) what We provided you<sup>t</sup>; and they<sup>z</sup> wronged<sup>190</sup> Us not, [and,] but they<sup>z</sup> were wronging (*to*) themselves.</sup>

وَقَطَعْنَاهُمْ أَثْنَى عَشَرَةَ أَسْبَاطًا  
أَمَّا وَأَوْحَيْنَا إِلَى مُوسَىٰ إِذْ  
أَسْتَسْقَلَهُ قَوْمٌ أَنْ أَضْرِبَ  
بِعَصَابَكَ الْحَجَرِ فَانْبَجَسَتْ مِنْهُ  
أَثْنَا عَشَرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ  
أَنَّاسٍ مُشَرِّبَهُمْ وَظَلَّلَنَا عَلَيْهِمْ  
الْغَمَمُ وَأَنْزَلْنَا عَلَيْهِمُ الْمَرْ  
وَالسَّلَوَىٰ كُلُّوْنَ مِنْ طَيِّبَتِ مَا  
رَزَقْنَاكُمْ وَمَا ظَلَّمُونَا وَلَكِنْ  
كَانُوا أَنفُسَهُمْ يَظْلَمُونَ

161. And *edb* (*when*) (*had been*) said for them: let-dwell you<sup>z</sup> this<sup>w</sup> the village<sup>w</sup> and let-eat you<sup>z</sup> from it<sup>w</sup> whence you<sup>z</sup> willed, and let-say you<sup>z</sup> *hittaton*<sup>w<sup>191</sup> (*may Allah remove our sins from our shoulders*)<sup>w</sup> and let-enter you<sup>z</sup> the door (*in*) kowtowing (*manner*)<sup>192</sup> [We] forgive for you<sup>b</sup> your<sup>n</sup> offenses<sup>w</sup>/inequities<sup>w<sup>193</sup> and [We] shall augment the benefactors.</sup></sup>

وَإِذْ قِيلَ لَهُمْ أَسْكُنُوكُمْ هَذِهِ الْقَرْيَةَ  
وَكُلُّوْنَ مِنْهَا حَيْثُ شَئْتُمْ  
وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ  
سُجَّدًا نَغْفِرُ لَكُمْ خَطَائِيكُمْ  
سَزَرِيدُ الْمُحْسِنِينَ

162. Then substituted who<sup>r</sup> *dhalamo*<sup>194</sup> (*they<sup>z</sup> wronged to*) them a say other than which<sup>x</sup> (*had been*) said for them, so We sent on them *rejzan*<sup>195</sup> (*successive: convulsive and perturbing torment*) from the sky<sup>w</sup> by what

فَبَدَلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا  
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا  
عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا

<sup>183</sup> The word “يُمِيتُ” in “أَمَاتُ” is the transitive verb to deprive of life. See *Merriam Webster’s Unabridged Dictionary*.

<sup>184</sup> See footnote 1790 above regarding *ummey*.

<sup>185</sup> The word “أَسْبَاطٌ” in the Hebrew language is exactly like “tribes” = “قبائل” in the Arabic language.

<sup>186</sup> See footnote 1750 above regarding *revealed*.

<sup>187</sup> The word “استسقاهم” on “استسقاهم أو الإسقاء” = “الراغي” See “طلب السقي أو الإسقاء” = “استسقاهم”. So (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of Mosa (Moses) (pbuh), Allah’s munificence provided him with twelve different sources through the “stone” which he was commanded to just smite and thereof gushed water, in a controllable manner for each tribe.

<sup>188</sup> See the Lexicon attached to this Translation for this word, *manna*.

<sup>189</sup> See footnote 1791 above regarding *goodies*.

<sup>190</sup> See the Lexicon attached to this Translation for “فاعل الظلم” = “ظالم” = “injustice-doer” and “أظلم” = “wronger.”

<sup>191</sup> See the Lexicon attached to this Translation for this word, “bettattan.”

<sup>192</sup> The word “سجدة” is an adverbial construct, as if to say: “kowtowing,” but there is no such word in English. So, I chose to say instead “in a kowtowing manner.”

<sup>193</sup> There is “خطيئة” and “خطيئة” both are “inequities” committed intentionally and therefore are *sins*. So, “خطيئة” in “خطيائكم” is feminine and singular; and “خطيء” is masculine and singular.

<sup>194</sup> See the Lexicon attached to this Translation for “فاعل الظلماً” = “ظلماً” = “injustice-doer” and “ظلماً” = “wronged.”

<sup>195</sup> The word “رجزاً” has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See *اللسان*.

they<sup>z</sup> were *yadh'lemoona* (*were wronging they<sup>z</sup>*).

163. And let-ask them [you<sup>s</sup>] *a'n* (*regarding*) the village<sup>w</sup> which<sup>u</sup> was<sup>w</sup> a vicinage<sup>w<sup>196</sup></sup> (*of*) the sea, *edb* (*when-/whence*) they<sup>z</sup> transgress (*i.e.* *village's inhabitants*) in the Sabbath, *edb ta'atee* (*approach/come to*) them their (*big*) fishes *shurra'an* (*openly raising their heads above the water*) day of their Sabbath; and day not sabbatize they<sup>z</sup> not *ta'atee* them; like *tha'leka* (*afar-that-it/*)<sup>x</sup>, [*We*] essay them by what they<sup>z</sup> were *yafsoqoona*<sup>197</sup> (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).

164. And *edb* (*when*) said<sup>w</sup> an *Ummaton*<sup>w</sup> (*community*)<sup>w</sup> of them: wherefore you<sup>z</sup> exhort<sup>198</sup> a people Allah (*is*) *muhleko* (*perishing*) them or tormenting them, a severe torment; said they<sup>z</sup>: apology to your<sup>n</sup> Lord, and *la'alla* (*craving currently unavailable deed that, perhaps*) they *yattaqoona* (*they reverentially guard not to displease Allah*).

165. Then *lamma* (*when/whence*) they<sup>z</sup> forgot<sup>199</sup> (*ceased paying attention to*) what they<sup>z</sup> (*had been*) reminded of it<sup>x</sup> We delivered whom<sup>r</sup> they<sup>z</sup> restrain *a'n* (*regarding*) the ill and We took whom<sup>r</sup> *dhalamo*<sup>200</sup> (*they<sup>z</sup> wronged*) by a torment arduous by what they<sup>z</sup> were *yafsoqoona*<sup>201</sup> (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).

166. Then *lamma* (*when/whence*) they<sup>z</sup> recalcitrated *a'n* (*regarding*) what they<sup>z</sup> (*had been*) restrained *a'n* (*off*) it<sup>x</sup> We said for them: let-be you<sup>z</sup> apes *kha'seyeena*<sup>202</sup> (*cringers/they who caused self contemptibility and had been driven away with a spurn*).

167. And *edb* (*when/since*) *ta'athhana*<sup>203</sup> (*iteratively proclaimed*) your<sup>t</sup> Lord: that assuredly<sup>204</sup> [*He*] missions<sup>205</sup> on them to The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> whom<sup>p</sup> [*he*] afflicts them, the ill torment; verily your<sup>t</sup> Lord surely (*is*) swift (*in*) the punishment and verily He (*is*) surely *Ghafooroon* (*iterative Forgiver*), *Rabeemon* (*iterative mercy Giver*).

كَانُوا يَظْلِمُونَ

وَسَعَاهُمْ عَنِ الْقَرَيْةِ الَّتِي كَانُوا  
حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي  
الْسَّبَّتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ  
سَبَّتِهِمْ شَرُّ عَوْيَوْمَ لَا يَسْتُورُ  
لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوْهُمْ  
بِمَا كَانُوا يَفْسُقُونَ

وَإِذْ قَاتَ أُمَّةٌ مِّنْهُمْ لَمْ تَعْظُّونَ  
قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ  
عَذَابًا شَدِيدًا قَالُوا مَعَذَرَةً إِلَى  
رَبِّكُمْ وَلَعِلَّهُمْ يَتَقَوَّنَ

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَخْجَيْنَا  
الَّذِينَ يَنْهَا عَنِ السُّوءِ  
وَأَخْذَدْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ  
بَعِيسٍ بِمَا كَانُوا يَفْسُقُونَ

فَلَمَّا عَتَّوْا عَنْ مَا نَهَا عَنْهُ قُلْنَا  
لَهُمْ كُونُوا قَرْدَةً خَسِيرَةً

وَإِذْ تَأْذَنَ رَبِّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى  
يَوْمِ الْقِيَمَةِ مَنْ يَسُوْمُهُمْ سُوءَ  
الْعَذَابِ إِنَّ رَبِّكَ لَسَرِيعُ الْعِقَابِ  
وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

<sup>196</sup> The Arabic word “**حاضرَة**” translated as *vicinage*, i.e. “overlooking,” but we hasten to point out that “**حاضرَة**” means a *great community* or *metropolis around water sources*. And “*village*” *per se* in The Qur'an is *metropolis*, as so stated where applicable.

<sup>197</sup> See the Lexicon attached to this Translation for *faseeqoon* for an elaboration on this rather important word.

<sup>198</sup> The word “**تَعْظُونَ**” rooted in “**وَعْظٌ**” = “exhorted” or “admonished,” and “**مُوْعَظَة**” could mean: *exhortation* or *admonition*.

<sup>199</sup> The word “**تَسِي**” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See **اللسان**.

<sup>200</sup> See the Lexicon attached to this Translation for “**فَاعِلُ الظَّلَمِ**” = “**ظَالِمٌ**” = “*injustice-doer*” and “**ظَلَمٌ**” = “*wronged*”

<sup>201</sup> See the Lexicon attached to this Translation regarding *faseeqoon*.

<sup>202</sup> The word “**كَهَاسِيْنٍ**” = “**خَاسِنِيْنٍ**” is plural, masculine, subjective noun meaning: be you<sup>f</sup> (*of*) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *khaseeyen*.

<sup>203</sup> The word “**أَكْثَرُ الْإِعْلَامِ**”, **فَالَّهُ سَيِّبُوْيِهِ**” = “**تَادِنَ**” i.e. iteratively proclaimed. See **التاج**.

<sup>204</sup> The “**الْتَّاكِيدُ**” = “**الْقُسْمُ**” = “**الْأَلْ**” in “**الْلِّيْبَعْنَ**” is a *juratory* “**الْلِّيْبَعْنَ**” i.e. affirmation, expressed hereby “assuredly”.

<sup>205</sup> The word “**لَيْبَعْنَ**” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*.

168. And We *qatta'a* (iteratively cut) them in the Earth <sup>w</sup> *umaman*<sup>w</sup> (communities);<sup>w206</sup> of them the *ssa'lehoona* (righteous-people) and of them lesser than *tha'leka* (afar-that-it/) <sup>x</sup>,<sup>207</sup> and We essayed them by the *hasana'te*<sup>w</sup> (meritorious-deeds)<sup>w</sup> and the *sayye'aa'te* (demeritorious-deeds <sup>w</sup>) *la'alla* (craving currently unavailable deed that/ perhaps) they return.

169. Then succeeded from after them successors inherited they<sup>z</sup> the book, they<sup>z</sup> take transient<sup>x208</sup> this the *adna* (baser/ lower) and they<sup>z</sup> say: *sayoughfaro* (affirmably to be forgiven) for us; and *en(ij)* *ya'atee* (haps/ comes to) them a transient<sup>x</sup> its<sup>x</sup> similar they<sup>z</sup> take it<sup>x</sup>; had not (been) taken on them *meethaqa*<sup>x</sup> (ratified-covenant) <sup>x</sup> (of) the book that not they<sup>z</sup> say on Allah except the right; and they<sup>z</sup> studied what (*is*) in it<sup>x</sup>; and the Hereafter's<sup>w</sup> home<sup>w</sup> (*is*) *khayron* (choicer/ superior/ worthier) for whom<sup>r</sup> *yattaqoona* (they reverentially guard against Allah's displeasure); do not you<sup>z</sup> reason.

170. And who<sup>r</sup> *youmassekona*<sup>209</sup> (assiduously-hold they<sup>z</sup>) by The Book <sup>x</sup> and *aqamo*<sup>210</sup> (they<sup>z</sup> upped-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> Verily We waste not the reformers' remuneration.

171. And *edh* (when) *nataqqa*<sup>211</sup> (uprooted and raised) We the mount<sup>x</sup> above them, as if it<sup>x</sup> (were) a canopy; and they<sup>z</sup> presumed that it<sup>x</sup> (*is*) a plunker by them; let-take you<sup>z</sup> what We accorded you<sup>z</sup> by a strength; and let-remember you<sup>z</sup> what (*is*) in it<sup>x</sup>; *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tattaqoona* (you<sup>z</sup> reverentially guard not to displease Allah).

172. And *edh* (when/ since) took your<sup>t</sup> Lord from Adam's sons of their backs (*loins*) their progenies<sup>w</sup> and *ash'ha-dahum*<sup>212</sup> ([He] attested them/ called upon them to attest) on their selves: <sup>w</sup> Am I not your<sup>r</sup> Lord; said they:<sup>z</sup> *bala*<sup>213</sup> (certainly-not); we witnessed/ attested that you<sup>z</sup> say The *Qeyamatey's*<sup>w</sup> (Judgment's) Day<sup>x</sup> verily we were a'n (regarding) this, neglectors.

173. Or you<sup>z</sup> say: verily only partnered (*deities with*

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَمَّا مِنْهُمْ  
الصَّابِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ  
وَبَلَوْتَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ  
لَعَلَّهُمْ يَرْجِعُونَ

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرَثُوا  
الْكِتَابَ يَاخْذُونَ عَرَضَ هَذَا  
الْأَدْنَى وَيَقُولُونَ سَيَغْفِرُ لَنَا وَإِنْ  
يَأْتِهِمْ عَرْضٌ مِثْلُهُ يَاخْذُوهُ أَلَّمْ  
يُؤْخَذُ عَلَيْهِمْ مِيقَاتُ الْكِتَابِ أَنْ لَا  
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ وَرَسَوْا مَا  
فِيهِ وَالَّذِينَ الْآخِرَةُ خَيْرٌ لِلَّذِينَ  
يَتَقَوَّنُ أَفَلَا تَعْقِلُونَ

وَالَّذِينَ يُمْسِكُونَ بِالْكِتَابِ  
وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيمُ  
أَجْرَ الْمُصْلِحِينَ

\* وَإِذْ نَتَقَبَّلُ أَجْبَلَ فَوْهُمْ كَانُوا  
ظُلْلَةً وَظَنَنُوا أَنَّهُمْ وَاقِعُهُمْ خُذُوا  
مَا إِاتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ  
لَعْلَكُمْ تَتَفَقَّنُونَ

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي إِادَمَ مِنْ  
ظُهُورِهِمْ ذُرِّيَّهُمْ وَأَشَهَدَهُمْ عَلَىٰ  
أَنفُسِهِمْ أَلَّا سُتُّ بِرِّكُمْ قَالُوا بَلَىٰ  
شَهَدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ  
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ  
أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ إِبَّا إِنَّا مِنْ

<sup>206</sup> That is *separated or set apart as racially different group* from other main population in any part of the globe.

<sup>207</sup> Qur'an Commentators are unanimous in saying that the here "Of them the righteous," during Moses' time or those who followed Jesus or Mohammad, peace be upon the three, i.e. Moses, Jesus and Mohammad.

<sup>208</sup> That is worldly allurements and commodities.

<sup>209</sup> The word "على وزن فعل" is "يمسكون" so it denotes assiduousness of the action of holding in this case.

<sup>210</sup> The word "أقاموا" from "أقام" = "[he] stood/ upheld/ sustained/ maintained" Linguistically means:

"أَدَمَ، بِمَعْنَى أَبْقَى أَوْ اسْتَرَّ عَلَى دَوْمَ وَالْدَوْمَ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مُعْنَى، مَعْرُوفٌ لِدَى الْحَاضِرِ مُسْبَقاً"

So, "أقاموا" means they: (1) upheld, in the sense of *continuedness and keep up* of all the prescribed obligations, as in this Ayah (S2: 3). Also "أقام" has another "sharey'ab" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the Ayah: "And when you<sup>g</sup> were in them, then you<sup>g</sup> upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

<sup>211</sup> The Arabic word "تنق" means: uprooted and raised.

<sup>212</sup> The Arabic word "أشهد" "has no English equivalent per se, but the closest is: *called/ asked one to bear-witness/ attest*.

<sup>213</sup> The word "bala" = "indeed-not" is *absolutely not synonymous to "yes" = "نعم"* In fact to say "نعم" for "بلى" = "bala" would give the exact opposite meaning. English does not have a single word for "bala" hence transliteration. See the Lexicon attached to this Translation for rather informative elaboration.

Allah) our fathers of before, and we were a progeny<sup>214</sup>, of after them; do then You<sup>g</sup> perish us by what did the falsifiers.

174. And like *tha'leka* (*afar-that-it/*)<sup>x</sup> [We] expound the *Aya'te<sup>w</sup>* (*messages<sup>w</sup>*) and *la'alla* (*craving currently unavailable deed that, perhaps*) they return.

175. And let-recite [you<sup>s</sup>] on them *naba'a<sup>d</sup>*<sup>215</sup> (*piece-of-significant-and-availing-news*) whom<sup>x</sup> We accorded him Our *Aya'te<sup>w</sup>* (*messages<sup>w</sup>*) then [he] sloughed off it<sup>w</sup>; then followed him the Satan, so [he] [was] of the *ghareena<sup>216</sup>* (*strayers because of fallacious belief resulting in disappointment*).

176. And had We willed, surely (We would have) uplifted him by it<sup>w</sup>; [and,] but he *akhlada<sup>217</sup>* ([he] clung/-immortalized) to the Earth<sup>w</sup> and *ettaba'a* ([he] closely-followed) his *hawa* (*tendentious liking*), so his parable<sup>x</sup>/example<sup>(is)</sup> like the dog's parable<sup>x</sup>/example<sup>x</sup> *en(if)* [you<sup>s</sup>] assault on it<sup>x</sup> *yalhath<sup>218</sup>* (*it<sup>x</sup> pants drooping its tongue out*), and if [you<sup>s</sup>] leave [it<sup>x</sup>] *yalhath* [if<sup>x</sup>]; *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (*is*) the people's parable<sup>x</sup>/example<sup>x</sup> who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te<sup>w</sup>* (*messages/ signs/ proofs*); so let-narrate [you<sup>s</sup>] the narratives, *la'alla* (*craving currently unavailable deed that, perhaps*) they rethink.

177. Fouled the people's parable<sup>x</sup>/example<sup>x</sup> who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te<sup>w</sup>* (*messages/ signs/ proofs*) and (to) themselves they<sup>z</sup> were wronging.

178. Whomever Allah *yahdey* (*divinely-guides*), so he (*is*) the *muhtadey* (*he who found and accepted the divine-guidance*), and whomever [He] misleads then those, they (are) the losers.

179. And *laqad* (*verily, already and affirmatively*) *dhara'ana* (*We created/ propagated/ manifested*) for Hell<sup>w</sup> many of the Jinn and the humankind; for them hearts not understand they<sup>z</sup> by it<sup>w</sup> and for them eyes not sight they<sup>z</sup> by it<sup>w</sup> and for them ears not hear they<sup>z</sup> by it<sup>w</sup>; those, (are) like the *an'aa'me<sup>w</sup>*<sup>219</sup> (*cattle/ sheep/ goats-camels*),<sup>w</sup> rather they (are) *adhallo<sup>220</sup>* (*harder/ more: astray*); those, they (are) the *ghafeloona* (*neglectors/heedless*).

فَيُلْ وَكُنَا ذُرِّيَّةً مِنْ بَعْدِهِمْ  
أَفْتَلُكُنَا مَا فَعَلَ الْمُبْطَلُونَ  
وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ وَلَعَلَّمْ  
يَرْجِعُونَ

وَاتَّلُ عَلَيْهِمْ بِنَا الَّذِي أَتَيْنَاهُ إِيَّنَا  
فَإِنَّسَلَخَ مِنْهَا فَأَتَبَعَهُ الشَّيْطَانُ  
فَكَانَ مِنَ الْغَاوِينَ

وَلَوْ شِئْنَا لَرَفَعْنَاهُ هُنَّا وَلَكِنَّهُ  
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ  
فَمَثَلُهُ كَمَثَلُ الْكَلْبِ إِنْ تَحْمِلْ  
عَلَيْهِ يَلْهَثُ أَوْ تَرْكِهِ يَلْهَثُ  
ذَلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَبُوا  
بِإِيَّنَا فَاقْصُصْ الْقَصَصَ  
لَعَلَّهُمْ يَتَفَكَّرُونَ

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَبُوا بِإِيَّنَا  
وَأَنفَسُهُمْ كَانُوا يَظْلَمُونَ  
مَنْ يَهِدِ اللَّهُ فَهُوَ الْمُهَتَّدِي وَمَنْ  
يُضْلِلْ فَأُولَئِكُمُ الْخَسِرُونَ

وَلَقَدْ ذَرَنَا جَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ  
وَالْإِنْسَانَهُمْ قُلُوبٌ لَا يَفْقَهُونَ  
هُنَّا وَهُنَّمْ أَعْيُنٌ لَا يُبَصِّرُونَ  
وَهُنَّمْ إِذَا نَّا لَا يَسْمَعُونَ  
أُولَئِكَ كَمَا لَنْ تَعْمِلْ بَلْ هُمْ أَضَلُّ  
أُولَئِكَهُمُ الْغَافِلُونَ

<sup>214</sup> The word “ذرية” linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both plural and singular or progenies; clearly here it is the descendants which are in reference.

<sup>215</sup> For the Arabic word “*naba'd*”—“نبأ” there is no English equivalent. As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news. Its avail is its useful knowledge. And (3) to denote such a singularity as well as the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “piece-of-significant-and-availing-news,” as the word “news” per se is a plural noun and is very inadequate to convey the *نبأ*. Clearly the word “tiding”=“خبر” is unfit, as it primarily denotes simple “information,” and “نبأ” denotes and connotes more momentous information. See الراغب.

<sup>216</sup> The word “الغاوين” strayers because of fallacious belief resulting in disappointment for them. See اللسان and الراغب.

<sup>217</sup> The word “أَخْلَدَ” = immortalized (himself), i.e. clung to something permanently.

<sup>218</sup> I could not find an English word for “نهاث الكلب”=“dog's lobath,” which includes panting and drooping its tongue out.

<sup>219</sup> The word “the *an'am*”=“الأنعام” or “neam” “نعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “عَذَلْ دَى خِلْفَ وَظِلْفَ”=cattle, sheep, goats, and camels.

<sup>220</sup> The word “أَضَلُّ”=“adhallo” is a superlative adjective for “strayer” for which there is no English equivalent.

180. And for Allah (are) the names<sup>x</sup> [the] *busna*<sup>w</sup> (*most all around beautiful*)<sup>w</sup>; so let-invoke Him you<sup>z</sup> by it<sup>w</sup> and let-forsake you<sup>z</sup> whom<sup>r</sup> they<sup>z</sup> gainsay/deviate in His names<sup>x</sup>; shall (be) requited they<sup>z</sup> (*for*) what they<sup>z</sup> were working.

وَلَهُ الْأَسْمَاءُ الْحَسِنَىٰ فَادْعُوهُ بِهَا  
وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي  
أَسْمَائِهِمْ سَيُجْزَوْنَ مَا كَانُوا  
يَعْمَلُونَ

181. And of whom<sup>P</sup> We created an *ummato*<sup>w</sup> (*a community*)<sup>w</sup> *yahdona* (*they<sup>z</sup> divinely-guide*) by the right<sup>x</sup> and by it<sup>x</sup> *yaa'deloona* (*they<sup>z</sup> equalize/render-justice*).

وَمِنْ خَلْقَنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدُلُونَ

182. And who<sup>r</sup> they<sup>z</sup> denied by Our *Aya'te*,<sup>w</sup> (*messages/signs/proofs*) [We] shall allure<sup>221</sup> them from whence not know they<sup>z</sup>.

وَالَّذِينَ كَذَّبُوا بِغَايَاتِنَا سَنَسْتَدِرُ جَهَنَّمَ  
مِنْ حَيْثُ لَا يَعْلَمُونَ

183. And [I] protract for them, verily My scheme (*is*) *ma'teenon*<sup>222</sup> (*enormously strong and indefatigable*).

وَأَمْلَى لَهُمْ إِنْ كَيْدِي مَتِينٌ

184. Have [and] not<sup>223</sup> they<sup>z</sup> rethought, not by their companion of *jennaten* (*insanity/stroke of Jinn*); *en* (*not*) he (*is*) except *natheeron* (*iterative warner*) manifesterer.

أَوْلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِيهِ مِنْ  
جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ

185. Have [and] not<sup>224</sup> they<sup>z</sup> looked in the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *malakoo'te*<sup>225</sup> (*enormous-permanent-ownership*) and what created Allah of a thing; and that *asa* (*craving a deed beyond one's means that, may*) that be *qad* (*already and affirmatively*) *eqtaraba*<sup>226</sup> (*festinately-approached*) their *ajalo*<sup>227</sup> (*term-limit*); so by what discourse<sup>x</sup> after it<sup>x</sup> they<sup>z</sup> believe.

أَوْلَمْ يَنْظُرُوا فِي مَلْكُوتِ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ  
مِنْ شَيْءٍ وَأَنَّ عَسَىٰ أَنْ يَكُونَ قَدْ  
اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ  
بَعْدَهُ دُيُّؤُمُنُونَ

186. And whomever Allah misleads, so no a *hadey* (*divine-guiding*) for him; and [He] leaves them in their excessiveness addling they<sup>z</sup>.

مَنْ يُضْلِلَ اللَّهُ فَلَا هَادِي لَهُ  
وَيَدْرِهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

187. And they<sup>z</sup> ask you<sup>g</sup> *a'n* (*regarding*) The Hour<sup>w</sup> *ayyana*<sup>228</sup> (*which momentous period/when*) (*is*) its<sup>w</sup> anchorage<sup>w</sup>; let-say [you<sup>s</sup>]; verily only its<sup>w</sup> knowledge (*is*) *enda* (*springing from/by Rule of* my Lord; not manifest it<sup>w</sup> [He], for<sup>229</sup> its<sup>w</sup> time, except Him; *thagolat* (*[it<sup>w</sup>] became heavy/she<sup>y</sup>*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; not *ta'ateekom*<sup>w</sup> (*[it<sup>w</sup>*

يَسْعَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ  
مُرْسَلَهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ  
نَّفْ لَا تُحْلِيَاهَا لَوْقَهَا إِلَّا هُوَ  
ثَقَلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا  
تَأْتِيكُرْ إِلَّا بَغْتَةً يَسْعَلُونَكَ كَانَكَ

<sup>221</sup> The word “سنستدر جهنم” is made up of four parts: (a) the letter “س” for “shall,” (b) double component word, the active *subject* pronoun, as represented by the “ن” and the *present participle verb* “ستدرج” meaning: *allure* some one to some thing *almost always not favorable* to him, (c) the pronoun “هم,” for them.

<sup>222</sup> The word “متين” means *enormously strong and indefatigable*.

<sup>223</sup> See footnote 125 above regarding “أولم”.

<sup>224</sup> Ibid.

<sup>225</sup> The word “ملك مع العظمة و الديمومة” = “ملکوت” i.e. the enormous and permanent ownership.

<sup>226</sup> The word “اقتراب” is *more particular* than “قرب” as “اقرب” = “البالغة في القرب,” i.e. indicative of a *superlative* of the *approach*. See *التاج*. So for such a *superlative* of the *approach/nighing*. So, “festinately” is used to qualify the *approach* in order to *intensify* it.

<sup>227</sup> The word “الأجل” means term-limit, see *اللسان*.

<sup>228</sup> The word “ayyana” = ”أي اوان او اي حين“ really is ”أيان“ but with *reverence and magnanimity* for whatever was used for. See *معجم النحو* is which period, a specific and important (momentous) occurrence happen.

<sup>229</sup> The letter “ل” in “لوقتها” means “for,” as the “ل” has *twenty* different meanings, see *مقني الليبب*.

haps<sup>w</sup>/ comes<sup>w</sup> to you<sup>b</sup>) except surprisingly<sup>w</sup>; they<sup>z</sup> ask you<sup>g</sup> as that you<sup>g</sup> (are) hafey-yon<sup>230</sup> (profoundly familiar) a'n it<sup>w</sup>; let-say [you<sup>s</sup>]: verily only its<sup>w</sup> knowledge (is) enda (springing from/ by Rule of) Allah, [and,] but most [the] mankind not know they<sup>z</sup>.

حَفِيْ عَنْهَا قُلْ إِنَّمَا عَلِمَهَا عِنْدَ  
اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا  
يَعْلَمُونَ

188. Let-say [you<sup>s</sup>]: neither [I] possess for myself<sup>w</sup> a benefit and nor a harm, except whatever<sup>231</sup> Allah willed; and had I were [knowing] the invisible surely istakthra (would have sought much) I of the khayre (betterment/-desirables/goodness) and en (not) touched/-betided me the ill; not I save natheeron (iterative warner) and a basheeron<sup>232</sup> (iterative teller of pleasant tiding) for a believing people.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا  
إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ  
الْغَيْبَ لَا سَكَرَتُ مِنَ الْخَيْرِ  
وَمَا مَسَنَى السُّوءِ إِنْ أَنَا إِلَّا  
نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ

189. He Who created you<sup>b</sup> of a single self<sup>w</sup> and [He] made of it<sup>w</sup>/her, its<sup>w</sup>/her zanja (spouse/wife/pair) to quiet [he] to it<sup>w</sup>/her; then lamma (when/whence) [he] overlaid<sup>233</sup> her, bore-she<sup>y</sup> a hamlan (internal-burden<sup>x</sup>) light<sup>234</sup>; then marrat<sup>235</sup> (she<sup>z</sup> went by and later had a grief/felt bitter) by it<sup>x</sup>; then when ithgalat (became heavy-she<sup>y</sup>) both invoked/prayed Allah, their Lord both: verily en(if) aa'taytana (You<sup>g</sup> accorded/gave us) a righteous, surely assuredly<sup>236</sup> [we] be of the thankers.

\* هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ  
وَاحِدَةً وَجَعَلَ مِنْهَا زَوْجَهَا لِيُسْكُنَ  
إِلَيْهَا فَلَمَّا تَغْشَلَهَا حَمَلَتْ حَمْلًا  
خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَنْقَلَتْ  
دَعَوَ اللَّهَ رَبَّهَا لِئَنْ إِنَّمَا أَتَيْنَا صَلَحًا  
لِنَكُونَنَّ مِنَ الشَّرِكَيْنَ

190. Then lamma (when/whence) [He] accorded them both a righteous both made for Him partners in what [He] accorded them both; so ta'aala (ever elevated[He]) Allah amma (regarding) what they<sup>z</sup> partner (deities besides Him).

فَلَمَّا ءاتَاهُمَا صَلَحًا جَعَلَ لَهُ  
شَرَكَاءَ فِيمَا ءاتَاهُمَا فَتَعَالَى اللَّهُ  
عَمَّا يُشْرِكُونَ

191. Do they<sup>z</sup> partner (deity besides Allah) what [he] creates not a thing while they (are being) created.

أَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ  
يَخْلُقُونَ

192. And neither can they<sup>z</sup> (effect) for them a succor and nor themselves they<sup>z</sup> succor.

وَلَا يَسْتَطِعُونَ لَهُمْ نَصْرًا وَلَا  
أَنْفُسَهُمْ يَنْصُرُونَ

193. And en (if) invite them you<sup>z</sup> to the huda (divine-guidance) not yattabe'ao (they<sup>z</sup> closely follow) you<sup>b</sup>; equal on you<sup>b</sup> whether you<sup>c</sup> invited them or you<sup>f</sup> (are) ssa'metona (ones that are silent, while dutifully may not be correct for such silence).

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا  
يَتَبَعُوكُمْ سَوَاءً عَلَيْكُمْ  
أَدْعَوْتُمُوهُمْ أَمْ أَنْتُمْ  
صَمِمْتُونَ

194. Verily whom<sup>r</sup> you<sup>z</sup> invoke of lesser than Allah (are)

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

<sup>230</sup> The word “حَفِيْ” has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See *السان*.

<sup>231</sup> The particle “ما” = conditional noun/particle; or “اسم أو أداة شرط” = connective noun المقصون، لـ احمد الحلب and اعراب القرآن، لمحمد صافي meaning that which. See *الذر*.

<sup>232</sup> The word “basheer” is masculine, singular, subjective noun, meaning *proclaimer of good tiding*, with no English equivalent.

<sup>233</sup> The word “تَغْشَلَهَا” = “overlaid her,” or “came on top of her,” this is figuratively (allegorically) speaking for “coming unto her” meaning having had sexual intercourse with her.

<sup>234</sup> She bore the “seed” of Adam in her womb, which is obviously at the beginning is rather light. Also the word “حملًا” not حملًا, as is internal-burden (as pregnancy) whereas حملًا is external burn on any part of the body.

<sup>235</sup> The word “مرّ” means: (1) passed by and (2) betided with grief (difficulty) or sadness. Thus, once again, there is no exact single English word to convey this double meaning word.

<sup>236</sup> The “ال” in “النَّكُونَنَّ” is an *ajuratory* “ال” = “الْقُسْمُ” i.e. *affirmation, expressed by “assuredly.”*

*eba'don (worshippers/ submitters/ slaves) like you<sup>b</sup>, so let-invoke you<sup>z</sup> them, then let *yestajeebo*<sup>237</sup> (compliantly-answer) they<sup>z</sup> for you<sup>b</sup> *en (if)* you<sup>z</sup> were *ssadeqeena* (always-truth-enforcers).*

عِبَادُ أَمْثَالِكُمْ فَادْعُوهُمْ  
فَلَيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ  
صَدِيقِنَ ﴿١٦﴾

195. Are for them feet<sup>w</sup> they<sup>z</sup> walk by it<sup>w</sup>; or for them hands<sup>w</sup> they<sup>z</sup> seize by it<sup>w</sup>; or for them eyes<sup>w</sup> they<sup>z</sup> sight by it<sup>w</sup>; or for them ears<sup>w</sup> they<sup>z</sup> hear by it<sup>w</sup>; let-say [you<sup>s</sup>]: let-invoke you<sup>z</sup> your<sup>n</sup> partners (*deities besides Allah*), afterwards let-scheme you<sup>z</sup> [*against me*] then let-not you<sup>z</sup> reprieve [me]<sup>238</sup>.

أَلَّهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ هُمْ  
أَيْدِي يَطْشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ  
يُبَصِّرُونَ بِهَا أَمْ لَهُمْ أَذَانٌ  
يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ  
ثُمَّ كَيْدُونَ فَلَا تُنْظِرُونَ ﴿١٧﴾

196. Verily my *Wa'leya* (*Guardian/Ally*), (*is*) Allah Who repeatedly descended The Book and He guards-/protects the *ssaleheena* (*righteous-people*).

إِنَّ وَلِيَّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ  
وَهُوَ يَتَوَلَّ الصَّالِحِينَ ﴿١٨﴾

197. And whom<sup>r</sup> you<sup>z</sup> invoke of lesser than/without Him they<sup>z</sup> neither can (*effect*) your<sup>n</sup> succor and nor their selves<sup>w</sup> they<sup>z</sup> succor.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا  
يَسْتَطِعُونَ نَصْرَكُمْ وَلَا  
أَنفُسُهُمْ يَنْصُرُونَ ﴿١٩﴾

198. And *en (if)* [you<sup>s</sup>] invite them to the *buda* (*divine-guidance*) not hear they<sup>z</sup>; and [you<sup>s</sup>] see them looking to you<sup>g</sup> while they perceive not.

وَإِنْ تَدْعُوهُمْ إِلَى أَهْدَى لَا  
يَسْمَعُونَا وَتَرَهُمْ يَنْظُرُونَ إِلَيْكَ  
وَهُمْ لَا يُبَصِّرُونَ ﴿٢٠﴾

خُذِ الْعَفْوَ وَأْمِرْ بِالْعُرْفِ وَأَعْرِضْ  
عَنِ الْجَهَلِينَ ﴿٢١﴾

199. Let-take [you<sup>s</sup>] the surplus and let-command [you<sup>s</sup>] by the *urfey* (*the norm and not disapproved by Sharey'ah maxims*) and let-shun[you<sup>s</sup>] *a'n*(*regarding*) the *jahileena*<sup>239</sup> (*they who act ignorantly or incorrectly*).

وَإِمَّا يَنْزَغِنَكَ مِنَ الشَّيْطَنِ نَرَغْ  
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢﴾

200. And if incites you<sup>g</sup> from the Satan an incitement, then *ista'edb* (*let-affirmably refuge*) [you<sup>s</sup>] by Allah, verily He (*is*) *Sameeon* (*Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer*), Omniscient.

إِنَّ الَّذِينَ اتَّقُوا إِذَا مَسَّهُمْ  
طَيْفٌ مِّنَ الشَّيْطَنِ تَذَكَّرُوا  
فَإِذَا هُمْ مُبَصِّرُونَ ﴿٢٣﴾

وَإِخْوَنَهُمْ يَمْدُوْهُمْ فِي الْغَيِّ ثُمَّ  
لَا يُقْصِرُونَ ﴿٢٤﴾

201. Verily who<sup>r</sup> *ettaqaw* (*they had reverentially guarded not to displease Allah*) if *massa*(*touched/betided*) them a spell of the Satan they<sup>z</sup> reminisced<sup>x240</sup> then *edha* (*suddenly/-whereas*) they (are) discerners<sup>x</sup>.

وَإِذَا لَمْ تَأْتِهِمْ بَعَيْةٍ قَالُوا لَوْلَا  
أَجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَبُّ مَا  
يُوحَى إِلَيَّ مِنْ رَبِّي هَذَا بَصَارِي  
مِنْ رَبِّكُمْ وَهُدَى وَرَحْمَةٌ لِّقَوْمٍ ﴿٢٥﴾

202. And their brothers supply/preen them in the *ghayye*<sup>241</sup> (*misguidance/ straying because of fallacious belief resulting in disappointment*), afterwards not shorten they<sup>z</sup>.

203. And if not *ta'atee* ([you<sup>s</sup>] *produce/came to*) them by an *Aya'ten*,<sup>w</sup> (*miracle/signs.proofs*) said they<sup>z</sup>: had not *ejtabiyta* (*contrived/concocted*) it<sup>w</sup> you<sup>g</sup>; let-say [you<sup>s</sup>]: verily only ([I] closely-follow) what (is being) revealed to me *attabe'o* ([I] closely-follow) from my Lord. [This], (are)

<sup>237</sup> The word “يُستجيب“ is rooted in “استجاب“ meaning: *favorably/compliantly answered, not just answered*. See *الهادي نون الوقاية او العداد*, حيث لا يستنقى“<sup>238</sup> The letter “ن“ in “تنتظرون“ by Arabic (*linguistic*) Rule, is called “تنقى“ which precedes the speaker's pronoun “ي.“ The speaker's pronoun “ي“ in “تنقى“ is omitted, for “التحفيف“ = “alleviation/lightening.“ See *أعراب القرآن، لمحمد صافي*

<sup>239</sup> The word “جاهلين“ = “jahileena“ is rooted in “جهل“ meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “jabiloona“ are they who act ignorantly or incorrectly.

<sup>240</sup> The word “تنكروا“ = they supplicated Allah or they reminisced regarding Allah or recalled what Allah allows and disallows.

<sup>241</sup> The word “الضلال المبني على اعتقاد فاسد“ نتج عنه خيبة“ = “الغي“ that is the *misguidance/ straying because of a fallacious belief resulting in a disappointment*. See *الناس الراغب* and *الضلال المبني على اعتقاد فاسد نتج عنه خيبة*. That is they support/increase their straying.

**يُؤْمِنُونَ**

persuaders-evidences<sup>w</sup> from your <sup>n</sup> Lord and a *hudan* (*divine-guidance*)<sup>x</sup> and a mercy<sup>w</sup> for a believing people.

204. And if (*had been*) read 'The Qur'an<sup>x</sup> then *ista'me'a* (*let-seek listening*) you<sup>z</sup> for it<sup>x</sup> and let hearken you<sup>z</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *torah-moona* (*you<sup>z</sup> be mercy-given*).

205. And let-remember [*you<sup>s</sup>*] your<sup>t</sup> Lord in your<sup>t</sup> self<sup>w</sup> supplicantly and *kheyfahtan*<sup>w242</sup> (*in circumstantial state-of-fear*)<sup>w</sup> and without/lessor than [the] loudning of the say, by the *ghodownwe* (*before dawn-until-sunrise*) and the *aasa'le* (*late afternoon/before sun set*); and let-not be [*you<sup>s</sup>*] of the neglectors.

206. Verily who<sup>r243</sup> (*are*) *enda* (*by Presence of*) your<sup>t</sup> Lord not *yestakberoona*<sup>244</sup> (*they<sup>z</sup> affirm their prideful haughtiness*) *a'n* (*regarding*) His *eba'da'te* (*worship/servility*) and *yousabbeho*<sup>245</sup> (*they<sup>z</sup> say: subhana Allah*) (*to*) Him and for Him they<sup>z</sup> kowtow.

**وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوهُ**

**وَأَنْصِتُوا لَعَلَّكُمْ تُرَحَّمُونَ**

**وَآذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضْرِعًا**

**وَخِيفَةً وَدُونَ الْجَهَرِ مِنَ الْقَوْلِ**

**بِالْغُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ**

**الْغَافِلِينَ**

**إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ**

**عَنْ عِبَادَتِهِمْ وَيُسَبِّحُونَهُ وَلَهُ**

**يَسْجُدُونَ**

<sup>242</sup> The word “*kheyfah*=“**خِيفَةٌ**” is a noun etymologically it is “خُوفَةٌ” as if it is a once. Hence, it is a circumstantial “state-of-fear” for a given situation. See تاج العروس. And (S20:67) provides strong support for “خِيفَةٌ” as so stated, as the Ayah says: “So, [he] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) Mosa (Moses).” Moses’ *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

<sup>243</sup> That is to say, the angels who are with your Lord seek no arrogance with respect to His worship and that they exalt Him and they prostrate to Him. So you, the human believers, follow their example and do likewise.

<sup>244</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>245</sup> By saying “*subhana Allah*,” that is saying: I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around. +